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INGERSOLL

ANSWERED FROM THE BIBLE,

— AND —

INGERSOLL AGAINST HIMSELF:

BEING A

Refutation of "Infidelity,"

IN DEFENSE OF THE

WORD OF GOD.

THE ONLY REPLY TO ALL OF MR. INGERSOLL'S
"AUTHORIZED" WORKS EVER PUBLISHED.

— BY —

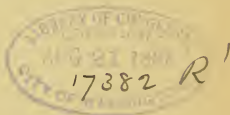
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REV. OLIN MARVIN OWEN,

UTICA, N. Y.

— • • —
SARATOGA SPRINGS :

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INTRODUCTION.

The Bible is its best defender when permitted to speak. Many of its assailants have shown great ignorance of its contents.

A candid and careful perusal, such as would be given to a legal document where a fortune is involved, would convert any man who ever wrote against it. Much has been written in reply to the arguments of R. G. Ingersoll against the Scriptures.

Why another volume?

1. While there have been Replies to single Lectures, we have never seen a general Reply to all of his Lectures or Books against the Bible.

2. Many of the Replies have not only been confined to some one Lecture, but to unauthorized reports of the same, published in newspapers or elsewhere, which reports were not officially endorsed by him.

COL. INGERSOLL'S NOTE TO THE PUBLIC.

WASHINGTON, D. C., July 10, 1880.

I wish to notify the public that all books and pamphlets purporting to contain my Lectures, and not containing the imprint of Mr. C. P. Farrell as publisher, are spurious. * * I take this course to warn the public that these publications are fraudulent, the only correct editions being those published by Mr. C. P. Farrell.

ROBERT G. INGERSOLL.

We have secured from Mr. C. P. Farrell copies of the following works :

The Gods and Other Lectures, The Ghosts and Other Lectures, Some Mistakes of Moses, Ingersoll's Interviews on Talmage, What Must We Do to be Saved, The Christian Religion, or Ingersoll-Black Controversy, Orthodoxy, and Ingersoll Catechised.

In these "Correct Editions" Mr. Ingersoll cannot evade his statements.

3. His self-contradictions are exposed, Ingersoll in one Lecture being quoted against Ingersoll in the same or in another Lecture.

4. The Bible is allowed to speak first in its own defense, in reply to Ingersoll, and is made a prominent witness as in no other work.

The Bible never suffers from fair attacks

upon it, and one cannot hope to gain much for his cause by misrepresentation.

5. As Infidelity is constantly assailing the Scriptures, there is necessity of a continual refutation. It is not merely Ingersoll's statements that we attack, but also the system of Infidelity of which he is an exponent.

6. Many accept the statements of leading infidels without investigating the Bible, and need to see the Scriptural side of the question. They hide behind Atheistic fortifications without knowing the weakness of their defense.

7. Several seeming contradictions of the Bible are made clear.

For conciseness and ready reference we have arranged the subjects through the work Alphabetically, and also inserted a Table of Indexed Contents.

OLIN MARVIN OWEN.

UTICA, N. Y., 1886.

INDEX.

A.

	PAGE.
Adam, choosing a helpmeet,	118
Africa,	34-37
Altamont, death of,	210
An Infidel Experiment,	205-207
Ararat,	27
Ark, resting place of,	26
" size of,	146
" number of creatures in,	143
Art, death of,	81
Ascension of Christ,	23
" " Mark's Testimony to,	25
" " Luke's Testimony to,	23-24
" " Ingersoll against himself,	25
Ashantis, wives in,	226
Atonement,	25
Authenticity of the Scriptures,	6
" " " Ingersoll against himself,	22

B.

Bacon, Francis,	11
Belief, Ingersoll against himself,	94
Bible,	28-40
" Bible Readers,"	40
Bible, The, and "Moral Filth,"	45
" " " Bad Things " in,	49
Bishop Whipple's anecdote,	210
Bonney, Tribe of,	36
Brain, Age of,	32-33
Bramah,	221

C.

PAGE.

Canaanites, wickedness of,.....	197
Cattle, Egyptian,	149
Celsus,	14
Chance,	64
Chastity,	71
Children, and the Bible,	51
“ government of, by Ingersoll's disciple,.....	53
Christ, spotless life of,	48
“ Prophecy of,	157
“ Resurrection of,.....	167-179
Church, wickedness of,	215
Citadel, The Bible a.....	21
Conception, The miraculous,	124
Conclusion,.....	227
Condescension of Christ,	131
Congo, wives in,.....	220
Creation,	54-70
“ from nothing,	65
“ conception of,	69
“ of fruit,.....	67

D.

Dahomme, Tribe of,	34
Darwin,	72
“ Ingersoll against himself,.....	72-78
“ believes in a Creator,	75
Death—Ingersoll against himself,	78-81
“ of Art,	78
Declaration of Independence, Ingersoll against himself,	83
Definition of an Infidel,.....	199-200
Design in Creation,	54
Depraved People, God making,.....	85
Diseases, God “ inventing,”	86
Divine Ordinances,	185
Divinity of Christ proved by his Resurrection,.....	174
Doctrines of Infidels,	203

E.

PAGE.

Eternity of Matter,	58, 69
Evangelists,	5
Evolution,	61-65

F.

Faith,	87-100
" Ingersoll's,	94
False professors of Religion,	41-42
Firmament,	100
Flood,	102-104
Forgiveness,	105
" "Gospel of,"	98-99
Foreigners,	108-109
Franklin's advice to Paine,	212
French Revolution,	200-203

G.

Genealogy of Christ,	110
God—Ingersoll proves his existence,	111
" Ingersoll against himself,	114
" does he "damn" his enemies,	106-107
" Image of,	121
"Gospel of Cheerfulness,"	95
" "Forgiveness,"	98
" "Justice,"	95-97
" "Good Living,"	95
" "Mercy,"	98
" "Water and Soap,"	95
Gospels, why more than one?	22
Grass,	67
Greek, why was the New Testament written in?	18
Greece and Rome,	31-32

H.

"Ha-ba-kook," story of,	192
"Happiness, the only possible good,"	114

Happiness, whom does Infidelity furnish?	117
Helpmeet, God made Adam a,	118
Herod,	2
Holiness, the only possible good,	116
Holy Ghost and Jesus Christ,	124-131
" descent of,	130, 173
Home,	120
Hospitals,	32
Hypocrite, The, an Infidel,	42
Hypocrisy in the Church,	42

I.

Image of God,	121
Immortality,	122
Infidel Experiment,	205-207
Infidel Lecturer, The	209
Infidel's advice to his daughter,	209
Infidel, The, and Christian contrasted,	1
Infidel Traveller, The	39
Infidelity, Monuments of,	200
" in France,	201-202
" powerless at death,	208
Infidel Standard of Right and Wrong,	179
Ingersoll's permission to investigate,	5
" petition to Congress,	46
"Interpolations,"	90

J.

Jericho,	133
Jesus Christ,	124-132
" " Condescension of,	131
" " Ingersoll against himself,	131
Jews,	134
" increase of,	135
Jewish God, Cruelty of,	96
Judas,	137
Juju House,	36
"Justice, Gospel of,"	95

K.

PAGE.

Kaffir cruelty,	37
-----------------------	----

L.

Labor, not a curse,	138
Last words of Christ,	139
Lazarus, Resurrection of,	140
Liberty, Civil and Religious,	30
Liberal, Town of,	205
Lord Bacon,	11
Lord's Prayer, Parody on,	207
Lyttleton, Lord,	162

M.

Maidens,	194
Manuscripts of the Bible,	16-17
Mathew, Gospel in Hebrew,	21
" on Faith,	88
Miracles,	140
"Moner," Ingersoll's,	68
"Moral Filth" of the Bible,	45-51
Monad,	68
Monogamy,	151
Mother of Christ—Ingersoll against himself,	131
Murder,	141-142

N.

New Testament—Ingersoll against himself,	142-143
Niagara, Bible like,	40
Number of creatures in the Ark,	

P.

Paine ridicules the miraculous conception,	129
" dying words of,	178
Pigeons,	146
Plagues of Egypt,	148-150
Polygamy,	150-153
" Ingersoll against himself,	153

Progress, Ingersoll's definition of,	115
Probation,	154
Promises,	154
Prophecy concerning Christ,	157-161
"Purification," Jewish,	222-224
Pyramids of Egypt,	9

R.

Reasoning,	161-163
Religion and Morality,	163-166
" Ingersoll against himself,	166
Resurrection of Christ,	167-179
Right and Wrong—Infidel standard,	179-184

S.

Sabbath,	184-186
Sailor, the wrecked,	39
Serpents,	196
Shakespeare, morals of,	48
" " the greatest of the human race,"	47
" authenticity of his works,	29
" belief,	76
Slavery,	187-191
" Kitto on,	188
Solomon's Temple,	82
Sot, how saved,	164
Sublime Truths,	191-193

T.

Tallyrand,	175
Thief on the Cross—Ingersoll against himself,	193
Truth, Telling the,	93

U.

Universe,	54-69
-----------------	-------

V.

PAGE.

"Various Readings,"	16
Voltaire, dying words of,	177

W.

War,	194-198
" Ingersoll in,	197
West, Gilbert,	162
Webster, Daniel,	192
What is an Infidel?	198
"Why do you not respond?"	225
Who wrote the New Testament?—Ingersoll against himself,	22
Wickedness in the Church,	215
Woman, ..	216-224
World—Ingersoll against himself,	225

Ingersoll Answered from the Bible.

I.

THE INFIDEL AND CHRISTIAN CONTRASTED.

An ancient philosopher refused to look through one of Galileo's telescopes at the starry heavens lest he should see something that would unsettle his faith in Aristotle's philosophy. Many fear to examine the Bible from good motives, lest their own preconceived theories should be overthrown. Infidels sometimes read the Bible, but too often actuated by the same spirit which prompted Herod to say :

Go and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.—*Matthew ii.*, 8.

Ostensibly the king desired to "worship him." His real motive was to kill the new born babe. No book extant has been subjected to such severe tests as the Bible. No other work could have endured the strain. The ancient history of the world does not rest on as firm a foundation as the Word of the Lord.

If we consumed half as much time in endeavors to find the center of the channel that leads into the great ocean of Divine Truth as we do in searching for snags, we should steer clear of all obstacles, and sailing out upon the broad deep and mighty waters, be brought to an experimental knowledge of the great truths of the Gospel of Christ. It is a trite but true saying that "none are so blind as those who will not see." I am standing on deck, beside an old tar in mid-ocean. He exclaims: "I see a sail—a vessel is coming." "But you are mistaken," I respond; "I cannot see it."

Would it be rational for me to deny the fact because I do not catch the gleam of the snowy sail? His eyes have been trained to looking great distances. By practice before the mast they have become strengthened as mine have not, and it is folly for me to deny the fact of his seeing it, coming in the distance. It is unwise for the infidel standing beside the true Christian, whose eyes have been opened by the power of grace, to say: "I see nothing divine in Revealed Religion; therefore, you see nothing."

The Christian sees. He knows there is something in true Christianity besides mere theory. He has experienced religion, not in his head only but his heart. The infidel may not discover the ship, but the real Christian

beholds it coming triumphantly over the wave, freighted down with the fruits of Paradise.

It is useless for one in the valley to shout to his friend who has climbed to the summit of yon mountain, "Your eye beholds no more than mine." Yet the skeptic, standing in the valley of unbelief, cries to him who has scaled the mount of God, "You can from those heights discover nothing but that which is seen by me."

His vision is obscured by the mists and fogs below, while the believer has risen above these, where the sun of Righteousness shines upon him in resplendent glory. The former looks for happiness into the stagnant pool at his feet; the latter at the bright River of Life that rolls on in unchanging grandeur. The one is lured by the siren song of earth; the other is charmed by the music of the skies. The Christian has caught the distant echo of the song they sing around the Eternal Throne. "The song of Moses, the servant of God, and the Song of the Lamb." (Rev. xv., 3.)

He stands by faith like

"Some tall cliff, that rears its awful form,
Swells from beneath and midway leaves the storm,
Though round his breast the rolling clouds are spread,
Eternal sunshine settles on his head."

The infidel looks into an open grave as his brightest future; the Christian also gazes into

the tomb, but through it into an open heaven. With him death does not "end all." It is not the falling of the curtain and the end of the scene. He closes his eyes upon the visible, and perishable, only to open them upon "things unseen and eternal;" with him death is the entrance to "eternal life." The unbeliever views in death nothing but "silence and pathetic dust." The Christian, by faith, sees

"Sweet fields beyond the swelling flood,
Stand dressed in living green."

The one looks out upon creation adoring his "Mother Nature," admiring the spring-time, the resurrection of vegetable life, worshipping the flowers as they bud and blossom, but oh how soon the sighing winds of autumn wrinkle the face of his God! The other admires the same creation, views with greater satisfaction the very same natural scenery, but he cannot stop with the visible; his eye sweeps beyond to a realm where

"Everlasting Spring abides
And never-withering flowers."

We will go with the unbeliever in his sublimest contemplations of the visible world, but when he would have us pause here, we demur. The longings of our immortal nature strike for a purer region where we can read a deeper and higher philosophy written by the finger of Jehovah, not merely in the visible world, but far

beyond the Orion and Pleiades in characters of living fire around the Throne of God.

II.

INGERSOLL'S PERMISSION TO INVESTIGATE.

If any authority were required for investigating and exposing R. G. Ingersoll's misrepresentations of the Bible, and his self "contradictions," it would be found in his own language.

INGERSOLL.

All books should be examined in the same spirit, and truth should be welcomed and falsehood exposed, no matter in what volume they may be found.—*Some Mistakes of Moses*, Page 54.

Having received full permission by the gentleman himself, whose "books" we are to "*examine*," we proceed with our task, hoping that the "*truth*" will be "*welcomed*" when the "*falsehoods*" are "*exposed*," "*no matter in what volume they may be found*."

But let it be remembered that to prove the Bible to be true is one thing; to answer every objection which can be brought against it is quite another. If, to substantiate its truths, we must meet every cavil the infidel world can possibly urge, then does infidelity fall by its own sword, since the objections to it are legion,

far greater in number than can possibly be urged against the Bible and Revealed Religion. When however, to produce arguments against these, one is obliged to resort to misrepresentation of the Scriptures, it is time for every lover of truth, Christian or infidel, to enter a solemn protest. It is indeed a poor system which has Falsehood for its chief corner stone.

III.

A.

AUTHENTICITY OF THE SCRIPTURES.

INGERSOLL.

The fact is, no one knows who made the statements of the Evangelists. There are three important manuscripts upon which the Christian world relies. The first appeared in the catalogue of the Vatican in 1475. This contains the Old Testament. Of the New, it contains the four gospels, the Acts, the seven Catholic Epistles, nine of the Pauline Epistles, and the Epistle to the Hebrews as far as the fourteenth verse of the ninth chapter. This is known as the Codex Vatican. The second, the Alexandrine, was presented to King Charles the First, in 1628. It contains the Old and New Testaments, with some exceptions. * * * The last is the Sinaitic Codex, discovered about 1850, at the convent of St. Catharine's, on Mount Sinai. It contains the Old and New Testaments. * * * In matters of the utmost importance these manuscripts disagree, but even if they all agreed it would not furnish the slightest evidence of their truth.—*The Christian Religion*, page 65.

Who wrote the New Testament? I do not know. Who does know? Nobody. We have found many manuscripts containing portions of the New Testament. Some of these manuscripts leave out five or six books; many of them. Others more; others less. No two of these manuscripts agree. Nobody knows who wrote these manuscripts. They were all written in Greek. The disciples of Christ, so far as we know, knew only Hebrew. Nobody ever saw, so far as we know, one of the original Hebrew manuscripts. Nobody ever saw anybody who had seen anybody who had heard of anybody that had ever seen anybody that had ever seen one of the original Hebrew manuscripts—*What Must We Do to be Saved?* pages 17-18.

What an “anybody” passage this is! Can “anybody” understand it?

I admit that I have said, that the Bible is cruel, that in many passages it is impure, that it is contradictory, that it is unscientific.—*Interviews on Talmage*, page 212.

BIBLE.

“THUS SAITH THE LORD.”

Exodus. iv., 22; Joshua, vii., 13; xxiv., 2; Judges, vi., 8; 1 Samuel, xv., 2, xi., 27; 2 Samuel, xii., 11, xxiv., 12; 1 Chron., xvii., 7; Jeremiah, vi., 9, etc.

For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.—2 *Peter*, i., 21.

The Bible is the word of the Lord. The writers of other works have no higher authority than the human; but again and again the inspired penman commences or accompanies his message by a

“*Thus saith the Lord.*”

Profane poets and historians do not introduce their works in this manner.

Mr. Ingersoll is his own authority. He accepts and rejects what he pleases of the Scriptures, greatly misrepresents them, his authority being,

Thus saith R. G. Ingersoll.

Let us examine the above reasoning. The New Testament is untrue :

First. Because “no one knows who wrote it.”

Second. Because it is “contradictory.” The Evangelists do not “agree.”

Third. Because “if they all agreed it would not furnish the slightest evidence of their truth?” What then would furnish the slightest evidence of their truth? It is a wonder he did not add:

Fourth. Because if we knew the Bible were true, if it were demonstrated before our eyes, if we saw it written in letters of fire amid the darkened heavens, if the Evangelists should rise from the dead, and in tones of thunder, declare in our hearing that they wrote the Gospels, we would not believe it.

If, “in matters of the utmost importance. these manuscripts did really “disagree,” or their authorship had been disproved, we might reasonably doubt their correctness, but these things Mr. Ingersoll utterly fails to show. According to his evolution theory the Gospels must have written themselves. One might as

well exclaim: Who built the Pyramids of Egypt? I do not know. Who does know? Nobody. And conclude they built themselves. "*Nobody ever saw anybody who had seen anybody who had heard of anybody that had ever seen anybody that had ever seen one*" of the builders of the Pyramids.

Did the Pyramids evolve? Can Ingersoll prove that the people who erected them ever existed? Because their origin is shrouded in mystery, will he conclude that they were self-made? No. They rest upon solid foundations and give clear evidence in themselves that they were built by man—but when, and by whom?

The Bible must have been written. The Old Testament, the foundation, while above the ground rises in eternal grandeur, the New Testament, both of these containing the clearest internal evidences of a Divine Revelation. As the Pyramids of Egypt stand in the midst of a desert, the wonder of the world, so this Pyramid of Eternal Truth rears its sublime, in the midst of the barren Desert of Sin.

It stands upon a more lasting foundation than the ancient monuments of Egypt. It stands proudly defying the storms of infidelity that have for ages beat against it. It stands erect, with its blazing inscriptions, for the elevation and salvation of man, not written in

hieroglyphics, but so plainly "that the way-faring men, though fools," need not mistake the reading. To this Eternal Pyramid of Truth, whose foundations have never been shaken, we may look for salvation from sin in this world, and eternal life in the world to come.

The elements are beginning to tell on the Ancient Pyramids; the traveler chisels off a piece of the stone as a memento, but no storm, no chisel of Infidelity, has removed any portion of this Monument of Truth, reared by the Lord Almighty.

Ingersoll does not "know" "who wrote the New Testament." Does he "know" who is the author of Shakespeare's writings, which he so universally praises? Hear him!

Shakespeare, the greatest of the human race.—*Orthodoxy*, page 42.

Shakespeare, the man who found the human intellect dwelling in a hut, touched it with the wand of his genius and it became a palace, domed and pinnacled. Shakespeare, who harvested all the fields of dramatic thought, and from whose day to this there have been only gleaners of straw and chaff.—*The Ghosts and other Lectures*, page 138.

No one pretends that Shakespeare was inspired, and yet all the writers of the Books of the Old Testament put together could not have produced Hamlet.—*Some Mistakes of Moses*, page 52.

Is Ingersoll certain that Shakespeare wrote the works attributed to him? His right to authorship has been ably attacked. The articles

written disputing it would make quite a volume. To Francis Bacon has been assigned the authorship of these plays by those who deny it to Shakespeare. We have as good and better evidence that he never wrote the plays attributed to him than we have for rejecting the authenticity of the Scriptures, and yet the majority of critics believe he and not Lord Bacon is their real author.

The only works of Shakespeare certainly published under his own hand were the two two poems, *Venus and Adonis* and the *Rape of Lucrece*, which appeared in 1593-1594, respectively. As was naturally to be looked for in the case of pieces on the stage so popular, certain of his dramas found their way from time to time into print, but no authoritative edition of any of them was issued during his life-time.—*Chambers' Enc.*

It is to be regretted that Shakespeare should forget or neglect to "authorize" his works.

"The fact is, no one knows who made the statements of the Evangelists." Is this true? Then does any one know who made the statements of Shakespeare? "Even if the manuscripts all agreed it would not furnish the slightest evidence of their truth." Indeed! Suppose, then, we say "even if the manuscripts of the historians all agreed that Shakespeare wrote the works ascribed to him it would not furnish the slightest evidence of their truth, or of Shakespeare's authorship." What then?

Are the Scriptures untrue because their authenticity is questioned? Then Ingersoll's Shakespearean God, with all his library of poetry and song, crumbles into ashes.

Suppose no writer had ever assailed the authenticity of Shakespeare's works? How could Ingersoll, even then, positively know that Shakespeare wrote the plays ascribed to him? Suppose I emphatically deny it? How will he prove I am incorrect? By the historians? How can he certainly "know" that they told the truth? Some of them never saw the great poet, and depend upon other historians for their information; can he positively "know" that these other historians were truthful? Besides, these writers might all have been deceived, or they might have been bribed to write a narrative of a man they had never seen, or the history might have been the creation of their own imagination. How is it to be proved that such a person ever existed? Did Ingersoll or any living person ever see him? Might not those who thought they saw him have been deceived? May we not apply Ingersoll's logic to Shakespeare: "*Who wrote Shakespeare? I don't know; who does know? Nobody,*" and challenge Ingersoll to prove the right of Shakespeare to the authorship of the books he exalts so highly? He may prove it to his own satisfaction, but he cannot convince

every one. Ingersoll believes Shakespeare is the author of the works ascribed to him, but how will he so settle the matter that no one will ever question it again.

The great difficulty with infidels is they either do not understand, or do not appreciate, the laws of evidence. They ask for proofs in support of the authenticity of the Bible which they could not adduce in defense of facts they know to have existed. They deny the authorship of the Bible, and yet credit the authenticity of other works on far less evidence than is produced in defense of the Sacred Word.

We could ask many questions in reference to infidelity which no skeptic could answer, so that the infidel sophism, "who does know?—nobody," falls by its own weight. Ingersoll undermines himself. But the Christian world do know who wrote the Bible. "The fact is," the authenticity of the Scriptures has been proved again and again, not by prejudiced critics, but by the best and most competent scholars of every age. Would space permit we might with profit begin with the Revised Version and trace the New Testament through its printed and manuscript history to the very days of the apostles. Christian writers in the early history of the church wrote in defense of the New Testament. Polycarp (A. D. 69-156), Irenæus, Bishop of Lyons (born about

A. D. 115, and martyred about A. D. 190) Tertullian (A. D. 160-220), and many others have left on almost every page profuse quotations from the New Testament. The writings of Origen (A. D. 185-254) contain more than two-thirds of the New Testament. Had it been burned, and every manuscript of the apostles utterly destroyed A. D. 325, when the council of Nice was held, there are but few sentences in the whole book that could not have been collected and the volume reproduced from the writings of Christians, which writings existed then and are extant to-day.

The council of Nice did not then, as infidels sometimes allege, make or compile the New Testament. "Who does know? Nobody." There were infidels who lived and wrote against Christianity at its dawn who knew more about "who wrote the New Testament" than the modern champion of infidelity, even after the accumulated infidel knowledge of eighteen hundred years.

Celsus, the Epicurean Philosopher, wrote against Christianity about A. D. 176 Porphery, another opposer, about A. D. 270, quoting a multitude of passages from the New Testament proving that more than fifteen centuries ago Christians accepted it as the foundation of their religion.

Can infidels give a consistent reason why we

should reject the testimonies of the Evangelists, when not only Christian but Infidel writers corroborate the facts the disciples recorded? Shall we reject all facts, no matter by whom written? We must then plunge into darkness worse than heathendom, and can know nothing in reference to the past.

The Gospel was not planted on the earth in an age of ignorance. Christ did not make his advent at a time of intellectual darkness, and the disciples did not write when there were no poets, historians or philosophers. When the Gospel came into the arena, intellectual culture and development were at their height in Greece and Rome, and the historians of these nations had ample opportunity for investigation. The transactions of Christ and his disciples were not done in a corner, and when they are recorded not only by themselves, but the facts are corroborated by cotemporary writers, Jewish, Christian and heathen, how can we reject them without undermining all the historical facts of the world?

Does any one know who wrote the "manuscripts" of Homer, Herodotus, Socrates, Cæsar, Sallust, Cicero, Livy, Horace or Virgil? The same line of evidence which proves the authorship of these "manuscripts" proves the authenticity of the Bible. Indeed the proofs showing the authenticity of the manuscripts

of the Scriptures are clearer, far greater in number and more overwhelming than any evidence that can be produced in defense of the authorship of the writings of any ancient poet, historian, or philosopher. The manuscripts of no ancient writer have been so wonderfully preserved as those of the Word of God.

The number of New Testament manuscripts complete or fragmentary, now known, exceeds seventeen hundred, dating from about A. D. 330 to 1500, of these probably seventy or eighty are over a thousand years old. * * *

Of course, the earliest printed editions of the New Testament were issued before most of these hidden manuscripts were discovered and compared; and hence contained slight errors of copyists, which could only be detected when other copies were collected and collated. Since that time, a vast number of such manuscripts have been discovered, and compared, word by word, and letter by letter; and every real discrepancy in the sense, as well as every little error in spelling or copying—like the failure to dot an *i*, or cross a *t*—has been noted and reported, thus making up the vast number of “various readings,” about which skeptics talk—ninety-nine out of a hundred of which are of no consequence whatever. Obviously if there were but one manuscript of the New Testament in existence there could of course be no “various readings;” but the more manuscripts discovered, the more of these “various readings” there will be; and as there are ten times as many manuscripts of the New Testament as of any other ancient book, of course there will be ten times as many “various readings;” and whenever any new reading of importance is discovered, then it is necessary to look through the best ancient manuscripts, and see what is really the true reading of the passage.

No existing manuscripts of Greek or Roman classics can compare with those of the New Testament in number, or antiquity and authenticity. Of Herodotus, the oldest and the most important of the classic historians, there are extant about *fifteen* manuscript copies, most of them written since A. D. 1450. One or two may date back to the ninth or tenth century. There are still fewer manuscript copies of the writings of Plato. One of the earliest bears date A. D. 895. And the text of these ancient writers is far less correct than that of the New Testament manuscripts. Take, for example, the Comedies of Terence, who was born at Carthage 195 B. C. The learned Dr. Bentley asserts, in his reply to Collins (Part I., § 32), that the oldest and best manuscript copy, now in the Vatican Library, has "*hundreds of errors*;" and remarks, "I myself have collated several, and do affirm that I have seen *twenty thousand various readings* in that little author, not near so big as the New Testament; and am morally sure that if half the number of manuscripts were collated for Terence, with that minuteness which has been used in twice as many for the New Testament, the number of variations would amount to above *fifty thousand*."

From the hundreds of Greek manuscripts of the New Testament which have been carefully examined, critics have collected perhaps 150,000 various readings; most of which are simple differences in spelling, such as are found in printed books to-day; as we see by consulting any good dictionary, where we find "traveller" and "traveler," "worshipped" and "worshipped," "labour" and "labor." Only about 400 of them perceptibly affect the sense; an average of *less than one error to a manuscript*. And of this 400 only about fifty are of much consequence. From the writings of Milton, Bunyan, and Shakespeare, though they are little more than two hundred years old, and have been *printed*, instead of being copied by hand, there could doubtless be culled *more various readings* than all that

have been gathered from the multitudes of different manuscripts of the New Testament that have been examined.

Says a writer in the *North American Review*, in an article on Prof. Norton's work on the New Testament, "It seems strange that the text of Shakespeare, which has been in existence less than two hundred and eight years, should be *far more uncertain and corrupt* than that of the New Testament, now over eighteen centuries old, during nearly fifteen of which it existed *only in manuscript*. * * * With perhaps a dozen or twenty exceptions, the text of every verse in the New Testament may be said to be so far settled by general consent of scholars, that any dispute as to its reading must relate rather to the interpretation of the words than to any doubts respecting the words themselves. But in *every one* of Shakespeare's thirty-seven plays there are probably a hundred readings still in dispute, a large portion of which materially affect the meaning of the passages in which they occur.—*Corruptions of the New Testament*, by H. L. Hastings, pages 9-13.

Why does Ingersoll credit the authenticity of Shakespeare when there is so much dispute about the text, and yet discredit the text of the New Testament, when the evidence in favor of the latter is so overwhelming?

Why were the New Testament "manuscripts" "written in Greek?"

The reason *why* the New Testament writers should have, under divine guidance and inspiration, employed the Greek tongue is sufficiently manifest. The intention of God now was to give forth a revelation, not confined in any especial manner to one particular people, who were peculiarly the depositaries of divine truth, but that which was intended for the lost children of men, whether Jews or Gentiles. Just as the Gospel was commanded to be preached, as God's message of salvation to sinners, through faith in the Savior's

sacrifice, to all nations, beginning at Jerusalem, so, too, the written Scripture of the New Testament was equally intended to go forth for the instruction of all whose ears and hearts should be opened to receive the teachings thus communicated and thus recorded for after ages. Thus, then, it was in accordance with both the divine wisdom and even with what man would have felt to be fitting, that a language of wide extent as to use should be employed. For thus the written record of God's truth became so much the more accessible to the many. And thus GREEK was the language to be employed, for this tongue was at the time of our Lord's advent diffused far more than any other throughout the civilized earth. There was also a fitness in the language, being one of high cultivation and flexibility ; in which shades of thought were well and accurately defined, and which had been so cultivated that it would ever demand attention amongst the civilized races of men. These qualities were so peculiarly combined in the Greek language that the means by which it had become diffused throughout the eastern and central portions of the civilized earth must be regarded as specially ordered by God, with reference to his own purpose in the mission of Christ, and subsequent preaching of the Gospel and the giving forth of this part of the written word.—*Horne's Introduction*, vol. IV., page 8.

As to how the Greek language had become diffused in the east, see pages 8, 9 and 10 of the above work.

But even though the fact be admitted and known that there was a fitness in the New Testament having been written in Greek for the use of Gentiles, the question must arise, How far could this be suited to the Jews? They, too, had to do with the gospel ; for to them it was commanded to be first preached ; and thus the written record of that gospel might, perhaps, have been expected to be suited also to them. * * * It will suffice to remark,

that the books of the New Testament were most of them written *after* the time when the Jews had *rejected* the gospel, both as a nation, and also as far as any united body amongst them was concerned; and thus in the written record Gentiles were especially to be considered. Also many of the books gathered in the collection called the New Testament were addressed to communities which consisted either of converted Gentiles entirely, or else with an admixture of Jews by nation, but who, by residence out of the land of their fathers, had become Hellenized as to their language. And farther, it must be borne in mind that even when the gospel was first preached, and the New Testament books were first written, the portion of the house of Israel who now settled in various countries was very great; and such had long been accustomed to use for ordinary purposes the LXX version of the Old Testament. In regarding the diffusion of Greek as a providential ordering of God, to prepare for the spread of the gospel, and for the use of the New Testament Scriptures, it is not without significance that the destruction of Jerusalem and the entire dispersion of the Jews under Titus took place so soon after the writing of the New Testament (and, indeed, before all the books had been penned,) that if this record had been given forth either in the ancient Hebrew, like the Old Testament, or in the Syro-Chaldaic, which had become vernacular, (under the name of Hebrew,) amongst those residing in Palestine, it would have been an arrangement tending in very little measure for permanent or general utility.—*Horne's Introduction*, vol. IV., page 11.

Again, the Greek language, soon after the New Testament was written, became a dead language, and could no longer be subjected to the continual changes which are ever occurring in a living language. Thus the text of the New Testament is fixed far more certainly than

if a language had been employed that was to live and be subjected to perpetual change.

It is not absolutely certain, "so far as we know," that the "disciples of Christ knew only Hebrew." There is some evidence to show that Matthew wrote his gospel in Hebrew for the use of the first Hebrew converts. (See Horne's Introduction, pages 416-420.)

Early writers corroborate this view. They say nothing of the Greek translator. They accepted the Greek copy as authoritative, but they do not say it was the original.

It is quite certain that, while they were Hebrews, they understood more or less of the Greek. The latter was the prevalent language, especially after the destruction of Jerusalem, when the Jewish language and everything belonging to the Jews fell into the utmost contempt.

In assailing the Scriptures Mr. Ingersoll has attacked an impregnable fortress. Voltaire and Paine bombarded this citadel in vain. It cannot be taken. It has been stormed for centuries, but remains firmer than the everlasting hills. One might as well attempt to dethrone Jehovah as to obliterate the Sacred Word. Infidels have displayed an ingenuity and perseverance like that of an Alexander the Great in the siege of Tyre, yet the citadel stands as firm as when first assailed. There is no other

book like it on the face of the earth. Had it been of human origin, it would ages since have passed into oblivion. It is the impregnable stronghold of the Almighty, and like its Divine Author will live forever.

NEVERTHELESS THE FOUNDATION OF GOD STANDETH SURE.—2 *Tim.*, *ii.*, 19.

INGERSOLL.

Again I ask, why should there be more than one inspired Gospel? Of what use were the other three? There can be only one true account of anything. All other true accounts must simply be copies of that.—*The Christian Religion*, page 71.

BIBLE.

In the mouth of two or three witnesses shall every word be established.—2 *Cor.* *xiii.*, 1.

Had there been but “one true account,” Ingersoll might have complained because there were not more.

“Why” should there be more than “one account” of the authorship of Shakespeare’s plays? And as they are a little “contradictory,” which one is correct?

INGERSOLL AGAINST HIMSELF.

Who wrote the New Testament? I don’t know. Who does know? Nobody.—*What Must We Do to be Saved*, page 17.

The Bible was not written by a woman.—*The Ghosts*, page 140.

Ingersoll “*does not know*” who wrote the New Testament, and “*nobody*” else “*knows*,”

only he “*knows*” a “*woman*” did not write it !

“What must we do to be saved” from such “Ghostly” “contradictions?”

IV.

ASCENSION OF CHRIST.

INGERSOLL.

Who saw this miracle? They say the disciples saw it. Let us see what they say. Matthew did not think it was worth mentioning. He does not speak of it. On the contrary, he says that the last words of Christ were : “Lo, I am with you alway, even unto the end of the world.” * * * John does not mention it. * * * Matthew did not see the men in white apparel, did not see the ascension. Mark forgot the entire transaction, and Luke did not think the men in white apparel worth mentioning.—*Orthodoxy*, pages 34-35.

BIBLE.

And while they looked steadfastly toward heaven as he went up, *behold two men stood by them in white apparel.*—*Acts i.*, 10.

As “St. Luke” wrote the Acts, he evidently did “think the men in white apparel worth mentioning.”

INGERSOLL.

Luke testifies that Christ ascended on the very day of his resurrection.—*The Christian Religion*, page 69.

Luke testifies to no such thing.

BIBLE.

And behold two of them went that same day (the day of his resurrection) to a village called Emmaus, which was from Jerusalem about three score furlongs. * * And it came to pass while they communed together and reasoned Jesus himself drew near and went with them. * * * And they drew nigh unto the village whither they went ; and he made as though he would have gone further. But they constrained him, saying abide with us ; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass as he sat at meat with them he took bread and blessed it and broke and gave to them. And their eyes were opened and they knew him ; and he vanished out of their sight.—*Luke xxiv.*, 13-31.

Did “Christ ascend on the very day of his resurrection” when that very evening Luke says “he went in to tarry with them !”

Did he ascend when “he vanished out of their sight !” No, for they returned to Jerusalem, and there they saw Jesus again. (*Luke xxiv.*, 36.)

Some time after he “vanished out of their sight” he ascended, but how long after is not stated in this chapter.

And he led them out as far as to Bethany : and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.—*Luke xxiv* , 50-51.

Luke’s testimony is directly contrary to the statement “that Christ ascended on the very day of his resurrection.”

He (Christ) also showed himself alive after his passion,

by many infallible proofs, being seen of them *forty days*, and speaking of the things pertaining to the kingdom of God.—*Acts i., 3.*

INGERSOLL AGAINST HIMSELF.

To this wonder of wonders Mark devotes one verse. So then after the Lord had spoken unto them he was received up into heaven and sat on the right hand of God.—*The Christian Religion, page 68.*

Mark forgot the entire transaction.—*Orthodoxy, page 35.*

When Ingersoll wrote his lecture on Orthodoxy he either "*forgot*" that he had stated three years previous in "*The Christian Religion*" that "*To this wonder of wonders Mark devotes one verse,*" or he knew less about the Bible after the lapse of three years than before. Is not this "entire transaction" a little "contradictory?"

V.

ATONEMENT.

INGERSOLL.

If we take the depositions of Matthew, Mark and Luke, then the Gospel of Christ amounts simply to this, that God will forgive the forgiving and that he will be merciful to the merciful. According to these witnesses Christ knew nothing of the doctrine of the Atonement, never heard of the second birth and did not base salvation in whole nor in part on belief. In the deposition of John we find that we must be born again, that we must believe on the Lord Jesus Christ, and that an atonement was made for us. If Christ

ever said these things to or in the hearing of Matthew, Mark and Luke, they forgot to mention them.—*The Christian Religion*, page 70.

BIBLE.

Even as the son of man came not to be ministered unto but to minister and *to give his life a ransom for many*.—*Matthew xx.*, 28.

Did Christ, who uttered these words, “know” anything of the “doctrine of the atonement?”

Did Matthew forget “to mention” it?

He that believeth and is baptised shall be saved, but he that believeth not shall be damned.—*Jesus, Mark xvi.*, 16.

We think Jesus, in this text, “bases salvation in whole or in part on belief.”

For a multitude of texts where Jesus “bases salvation * * on belief,” see Chapter on Faith.

VI.

THE ARK.

INGERSOLL.

It must not be forgotten that the mountain where the ark is supposed to have first touched bottom, was about seventeen thousand feet high. How were the animals from the tropics kept warm? When the waters were abated it would be intensely cold at a point seventeen thousand feet above the level of the sea.—*Some Mistakes of Moses*, page 161.

“It must not be forgotten that” the Bible

says nothing about the "*mountain*" of Ararat. It does speak of the *mountains* of Ararat.

BIBLE.

And the Ark rested in the seventh month on the seventeenth day of the month upon the mountains of Ararat.—*Gen. viii., 4.*

The word Ararat occurs only three times in the Bible, first in the passage above, second in 2 Kings, XIX., 37, and third in Jeremiah LI., 27, (in Isa. XXXVII., 38, the word Armenia occurs, which the marginal note translates Ararat.) In none of these instances does the word Ararat signify the modern mountain bearing this name, and to which Ingersoll refers. It was anciently the name of a country, or district, and not the name of a mountain.

In the Bible Ararat is nowhere the name of a mountain, and by the native Arminians the mountain in question was never so designated; it is by them called *Macis*, and by the Turks *Aghur-dagh*, *i. e.*, The Heavy or Great Mountain.—*Kitto*.

Suppose we should read that "the ark rested upon the mountains of New York," would that imply that it rested on the top of the highest peak in the state?

The ark rested in the country of Ararat, but that does not prove that where "it first touched bottom" was on top of the highest mountain in the district, or on top of the modern Ararat.

Ingersoll will have to climb higher than

“seventeen thousand feet” ere he discovers any proof that the ark rested on such an elevation.

He may remain there till he freezes, and he will not find the slightest trace of Noah’s Ark.

VII.

BAPTISM.

INGERSOLL.

In the gospel according to St. Matthew * * * not one word about being baptised.—*What Must We Do to be Saved*, page 35.

BIBLE.

Are ye able to drink of the cup that I shall drink of and be *baptized* with the baptism that I am *baptized* with?—*Matthew xx.*, 22.

Indeed *baptize* you with water unto repentance.—*Matthew iii.*, 2.

Then cometh Jesus from Galilee to Jordan unto John to be *baptized* of him.—*Matthew iii.*, 13.

VIII.

B.

THE BIBLE.

INGERSOLL.

The Bible has been the fortress and defense of nearly every crime.—*The Christian Religion*, page 5.

No civilized country could re-enact its laws, and in many

respects its moral code is abhorrent to every good and tender man.—*Ibid*, page 5.

The real oppressor, enslaver and corrupter of the people is the Bible. That book is the chain that binds, the dungeon that holds the clergy. That book spreads the pall of superstition over the colleges and schools. That book puts out the eyes of science and makes honest investigation a crime. That book unmans the politician and degrades the people. That book fills the world with bigotry, hypocrisy and fear.—*Some Mistakes of Moses*, page 43.

And yet in this “*real oppressor, enslaver and corrupter of the people*,”

“THE BIBLE,”

we find such passages as these :

I will walk at liberty.—*Psa. cxix.*, 45.

He hath sent me * * * to proclaim liberty to the captives.—*Isa. lxi.*, 1.

Where the spirit of the Lord is there is liberty.—*2 Cor.*, *iii.*, 17.

And we add : “Where the spirit of infidelity is, there is oppression.”

Ye shall know the truth, and the truth (not falsehood) shall make you free.—*John viii.*, 36.

If the Son therefore shall make you free, ye shall be free indeed.—*John viii.*, 36.

Does “that book put out the eyes of science and make honest investigation a crime?”

Where? When? How? We challenge the proof. It does make dishonesty “a crime”

Thou shalt not bear *false* witness against thy neighbor.—*Ex. xx.*, 16.

Thou shalt not raise a false report.—*Ex. xxiii.*, 1.

Lie not one to another.—*Col.*, *iii.*, 9.

What is true civil liberty? The socialist has his ideal, and is this Ingersoll's standard? There can be no civil liberty without law, a law of protection, guaranteeing one the use of his legitimate freedom. Does liberty mean the privilege of doing as one pleases regardless of the rights of others? Such may be the freedom of the wild beast, but it is not the liberty designed for man.

As there can be no civil liberty without law, so there can be no true religious liberty without law, a moral law, a standard of right and wrong. This is found in Revealed Religion, and upon this is based all true civil government. Free Religion, so called, offers us freedom *to* sin, *to* violate the law of God. The Bible offers us freedom *from* sin. The former does for the world just what Ingersoll declares the Bible accomplishes. Infidelity is "the real oppressor, enslaver and corrupter of the people."

Which Religion is it that builds our schools and colleges, our charitable institutions, our orphan asylums, our homes for the friendless, and sends missionaries to heathen lands? Why is it that where the Bible is most revered there the people are least "oppressed, enslaved and corrupted?"

There is as much difference between infidel liberty and the freedom from the guilt and

power of sin offered in the gospel of Christ, as there is between the darkness of midnight and the light of the blazing sun at noon-day. The former is the freedom of the caged eagle, the latter that of the same bird on soaring wing. The one binds the soul to earth; the other brings it up into sacred communion with God.

The one is earth born—the other is heaven born.

The one degrades—the other elevates.

The one leads to hell—the other to heaven.

INGERSOLL.

Intelligence must be the savior of this world.—*What Must We Do to be Saved*, page 85.

It is all a question of brain, of intellectual development.—*The Ghosts*, page 87.

“Why,” then at the very acme of philosophy and art in ancient days was there such a condition of public morals? “Why” did not “brain” and “intellectual development” purify Greece and Rome? “Why,” in the presence of all this learning and philosophy, were their gods and goddesses so impure, and “why” did the most debasing, idolatrous rites and ceremonies prevail? “Why” were gross crimes practised by the people and taught by philosophers? “Why” did not the five hundred years of “intelligence” prior to the advent of Jesus annihilate evil in these countries? “Why,” among all nations,

whether barbarous or civilized, did sin and iniquity abound on every hand? "Why" did not the period that produced Socrates, Plato, Euclid, Archimedes, Aristotle and Demosthenes make men moral? Was not this the age of "brain," of "intellectual development?" Did not Greece and Rome at this time excel in learning? Are not the classics of those ancient nations still the delight of men of culture? If learning can eradicate evil, can reform men, surely the subjects of these dominions must have been models of virtue and morality? Will Ingersoll tell us "why" all this lore did not sweep evil from the face of the earth? "Why," before the introduction of the gospel into heathen lands was philanthropic effort utterly unknown? "Why" do we not read in the history of Greece and Rome of orphan asylums and other charitable institutions? Because the "Sun of Righteousness" had not yet arisen over these lands "with healing in his wings."

Europe, in the earlier part of the Middle Ages, was much less civilized in most points than Rome under the Empire; and yet even in the worst part of the Dark Ages, there were *some* attempts at hospitals for the sick, and *some* ideas of protecting orphans and desolate fugitives; and though it was very long before the system of "the serfs of the soil" was abolished, still this was done entirely by the efforts of the Christian church, imperfect and corrupt as it had become. The work of ransoming slaves was looked upon as a good and commendable work, and many rich men left or

gave sums to it, as they do now to public charities. This was never done in the days of Greece or Rome. A great man might set free a favorite slave, or ransom a captive for some special reason, but never from a motive of general philanthropy. Again, how were gladiator fights, the exposure of weak or deformed children and other horrible abuses of the heathen world, abolished, if not by the gradual working of the *reflex* influence of Christianity.—*Miss E. J. Whatley.*

Again we ask, “why” did not the age of “brain,” to which we look back with wonder, admiring the “intellectual” achievements of those whose classical lore has not since been excelled—“Why” did not all this learning overthrow barbaric usages, banish the darkness of superstition, humanize man, and introduce institutions of philanthropy? Because the Gospel had not yet reached these nations. What old Athens needed for its moral cleansing was not more “brain,” but a Paul to come with the Gospel of Christ and before the altar bearing the Free Thinker’s inscription,

“TO THE UNKNOWN GOD,”

boldly exclaim :

WHOM, THEREFORE, YE IGNORANTLY WORSHIP, HIM DECLARE I UNTO YOU.—*Acts*, XVII., 23.

If the Bible is what Mr. Ingersoll affirms it to be, “why” do we not find the people in lands which have not been corrupted by it less “degraded” than in heathen (?) America?

Why do we not see there the highest type of civilization?

The Bible has not yet "spread the pall of superstition" over those countries. "Free Religion," to a great extent, prevails, and yet what infidel would wish to settle down in the midst of these savages, whose minds have not been darkened by the "bigotry" of Revelation!

The following extracts show the condition of people who have not been "corrupted" by the Bible:

Glance at the tribe of Dahome, Africa. We may naturally ask ourselves, what is the meaning of the Customs or So-Sin. This ceremony is the accepted mode of doing honor to the late king by sending him a number of attendants befitting his rank. Immediately after his burial at the Grand Customs, some five hundred attendants, both male and female, are despatched to the dead king, and ever afterward his train is swelled by those who are slain at the regular annual customs. Besides the Customs, there is scarcely a day when executions of a similar character do not take place. Whatever the king does must be reported to his father by a man who is first charged with the message and then killed. No matter how trivial the occasion may be, if a white man visits him, if he has a new drum made, or even if he moves from one house to another, a messenger is sent to tell his father. And if, after the execution, the king should find that he has forgotten something, away goes another messenger, like the postscript of a letter. * * * We now come to the Grand Customs of Dahome, which only take place once in a monarch's life time. * * * Each king tries to outvie his predecessor by sacrificing a greater number of vic-

times, or by inventing some new mode of performing the sacrifice. * * * If the new king finds that he has not a sufficient number of victims to do honor to his father's memory, and at least to equal those whom his father sacrificed when he came to the throne, he must wait until the required number can be made up. The usual method of doing so is to go to war with some tribe with whom there is a feud. * * * On the great day of the Grand Customs the king appears on a platform, decorated according to Dahoman ideas in a most gorgeous manner, with clothes on which are rudely painted the figures of various animals. Around him are his favorite wives and his principal officers, each of the latter being distinguished by his great umbrella. Below is the vast surging crowd of negroes of both sexes, wild with excitement and rum, and rending the air with their yells of welcome to their sovereign. In recognition of their loyalty he flings among them heads of cowries, strings of beads, rolls of cloth and similar valuables, for which they fight and scramble and tear each other like so many wild beasts—and, indeed, for the time, they are as fierce and as ruthless as the most savage beasts that the earth holds. After these specimens of the royal favor are distributed, the cries and yells begin to take shape and gradually resolve themselves into praises of the king and appeals to his bounty. "We are hungry, O King!" they cry; "Feed us, O King, for we are hungry!" And this ominous demand is repeated with increasing fury until the vast crowd have lashed themselves to a pitch of savage fury which nothing but blood can appease. And blood they have in plenty. The victims are now brought forward, each being gagged in order to prevent him from crying out to the king for mercy, in which case he must be immediately released, and they are firmly secured by being lashed inside baskets so that they can move neither head, hand nor foot. At the sight of the victims the yells of the crowd below redouble and the air is rent with the cry, "We are hungry! Feed us, O King!"

Presently the deafening yells are hushed into a death-like silence as the king rises and with his own hand or foot pushes one of the victims off the platform into the midst of the crowd below. The helpless wretch falls into the outstretched arms of the eager crowd, the basket is rent to atoms by a hundred hands ; and in a shorter time than it has taken to write this sentence, the man has been torn limb from limb, while around each portion of the still quivering body a mass of infuriated negroes are fighting like so many starved dogs over a bone.—*Uncivilized Races of the World*, pages 578-582.

Glance at the Great Ju-ju house of the tribe of Bonney, on the west coast of Africa :

The great Ju-ju house of the place is a most ghastly-looking edifice, and is well described by Captain Burton. It is built of swish and is an oblong, roofless house of forty or fifty feet in length. A sort of altar is placed at the end, sheltered from the rain by a small roof of its own. Under the roof are nailed rows of human skulls, mostly painted in different colors, and one of them is conspicuous by a large black beard, which is doubtless a rude copy of the beard worn by the man to whom it originally belonged. Between them are rows of goat skulls streaked with red and white, while other skulls are strewn about the floor and others again are impaled on the tops of sticks. Under the altar is a round hole, with a raised clay rim, in which is received the blood of the victims, together with the sacred libations. Within this Ju-ju house are buried the bodies of the kings. This house well illustrates the character of the people—a race which takes positive pleasure in the sight of blood, and in inflicting and witnessing pain. All over the country the traveler comes upon scenes of blood, pain and suffering. There is hardly a village where he does not come upon animals tied in some agonizing position and left to die there. Goats and fowls are mostly fastened to posts with their heads downward, and blood is

the favorite color for painting the faces of men. Even the children of prisoners taken in war—the war in question being mostly an unsuspected attack on an unprepared village—are hung by the middle from the masts of the canoes, while the parents are reserved to be sacrificed and eaten. * * * King Peppel gave a great banquet in honor of a victory which he had gained over Calabar, and in which Amakree, the king of that district, was taken prisoner. The European traders were invited to the banquet and most hospitably entertained. They were, however, horrified to see the principal dish which was placed before Peppel. It was the bleeding heart of Amakree, warm and palpitating, as it was torn from the body. Peppel devoured the heart with the greatest eagerness, exclaiming at the same time, “This is the way I serve my enemies!”—*Uncivilized Races of the World*, page 601.

The instances of Kaffir cruelty, the different kinds of torture inflicted upon one who is supposed to be accessory to the illness of his king, and the burial of Mnande Tchaka's mother, on the second day after her death, with ten of the best looking girls in the kraal enclosed alive in the same grave, together with the terrible scenes of bloodshed before the burial, and the bloodshed that followed for a year afterward, are enough to chill a heart of adamant.

Mr. Campbell, for years a missionary in India, makes the following statement:

When a disease raged in the family of a monarch a human sacrifice was demanded, to appease the offended Deity; and nothing less precious than the life of an only son would satisfy the demon. For this purpose hundreds of poor children were stolen from surrounding districts,

kept in dungeons and fattened as sheep and oxen for the slaughter.

Again he says :

At the seed time, the farmers of a district would meet and select a human being for a sacrifice, bind it to the altar and devote it to the most barbarous death. One farmer would come and with a large knife take a slice from the victim, carry it to his field, pressing the blood out of it while it was yet warm, and then bury it in the earth. A second, a third and a fourth would come and act a similar part, till the wretched man was sliced in pieces while he was yet alive. And all this to obtain the favor of their god, and that no curse or blight might rest upon their land, that they might obtain a richer harvest by enriching their land by the blood of sacrifice.

Space forbids a narration of further heathen horrors, which might be multiplied *ad infinitum*, did our limits permit.

If the Bible is "the real oppressor, enslaver and corrupter of the people," then "why" do infidels seek protection under the shadow of its wing? "Why" do they not pack up and move *en masse* away from its "degrading" influences, and dwell among those races which have not been "corrupted" by the Bible?

Simply because they "know" the Sacred Word is the forerunner of safety and happiness, and no infidel of "brain" would seek a residence where its hallowed light has never shone. True civilization is always preceded by the planting of the standard of the cross. Where the Bible and Christianity go, con-

science goes, also a true standard of right and wrong. When the two former leave, the two latter also leave; all distinction between right and wrong is obliterated, and nothing is left but heathen darkness.

What millionaire or moneyed corporation would have the influence of Christianity utterly withdrawn from the nation? If the Bible is such a bad book, why do not capitalists invest their immense wealth in heathen lands?

There was once a vessel wrecked on one of the South Sea Islands. There was on board a sailor who had been there before, and who knew that the people were cannibals. And when the ship was wrecked, and they were cast away on this shore, they knew there was no hope for them, for they saw no way to escape. The sailor, however, climbed up on a hill-top to reconnoitre a little. Presently his ship-mates saw him swinging his arms in great excitement, and inquired what was the matter. He had just seen over the hill the *steeple of a meeting-house*! That was what took all the fear of trouble out of his soul. He knew that church spire made his neck safe on that cannibal island.

Now, infidels know that fact just as well as he did. Years ago, a young infidel was traveling in the West with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night they agreed that the young man should sit with his pistols, and watch until midnight, and then awaken his uncle, who should watch until morning. Presently they peeped through the crack, and saw their host, a rough-looking old man, in his bear-skin suit, reach up and take down a book—a Bible; and after reading it awhile, he knelt and began to pray; and then the young infidel began to pull off his coat and get

ready for bed. The uncle said, "I thought you were going to sit up and watch." But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the word of God, and consecrated by the voice of prayer. Would a pack of cards, a rum-bottle, or a copy of the *Age of Reason*, have thus quieted this young infidel's fears?

Every one knows that where this book has influence, it makes things safe.—*The Inspiration of the Bible*, by H. L. Hastings.

The Bible is like the thundering falls of Niagara. From whatever point viewed, they present a grand appearance. One standing on the Canada shore might exclaim, how broad, while one on the deck of the steamer, gazing upward, might say how high, and one on Goat Island might cry how deep, but from whatever point seen, they are grand. Thus with the Word of God. From whatever position it is candidly viewed, it is found to be the most wonderful of all Books, carrying light, gladness and security wherever its teachings are heeded by man.

IX.

BIBLE READERS.

INGERSOLL.

There is no crime that Bible readers and Bible believers and Bible worshipers and Bible defenders have not committed. There is no meanness of which some Bible reader, believer, and defender, has not been guilty. Bible believ-

ers and Bible defenders have filled the world with calumnies and slanders. Bible believers and Bible defenders have not only whipped their wives, but they have murdered them; they have murdered their children.—*Interviews on Talmage*, page 13.

BIBLE.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.—*Jesus, Matthew VII.* 21.

They profess that they know God, but in works they deny him.—*Titus* 1, 16.

The Bible continually discriminates between those simply professing godliness and true Christians, and discountenances the former as much as does the infidel world.

Ingersoll, in his attack on Christians and Christianity, signally fails to properly discriminate between the true and the false, when “as a matter of fact” there is as much difference between the true and the false in the Christian Religion as there is between real fire and a picture of fire. We are as much opposed to the bad in so-called Christianity as any infidel. But we must not judge all professors of religion by the hypocrisy of “wolves in sheep’s clothing.” Would we know Christ’s estimate of hypocrites? Read the twenty-third chapter of Matthew.

It is unfair to point to the Benedict Arnolds in the church and judge all its members by these. A thorn apple hung on a peach tree

does not prove it to be the fruit of the peach tree. Too many thorn apples are found in the professed church. They are not the legitimate fruit of the Christian Religion, but the result of infidelity in the church. Jesus scourged the hypocrite because hypocrisy in his cause meant infidelity in his cause. Hypocrisy in the church means infidelity in the church. The infidel outside of the church may or may not be a hypocrite, but the hypocrite in the church is certainly an infidel, and we are willing one infidel shall expose another. Let Infidelity unearth the temple of Hypocrisy, which is one of the causes of Infidelity outside the church, and when this building shall be completely overthrown, the foundations of Atheism will tremble as never before. The hypocrite in the church is the outgrowth of treason and infidelity; he is a renegade from the ranks of Atheism who has stolen the livery of heaven in which to serve the devil. Better for any community to have ten consistent Christians, than a thousand professors of religion, nine hundred and ninety of whom, by their infidelity and hypocrisy, give the lie to Christianity.

The conscience of multitudes of professed Christians is stupefied by inhaling the chloroform of worldliness or Ingersollism, and yet would Ingersoll annihilate the Church?

Would he utterly abolish the institution because many of her members are not what they profess to be? Would he destroy the civil government and usher in the reign of communistic terror because there are rascals in high position in the government? This is the inevitable conclusion of his reasoning. These false professors existed in the time of Christ, and probably will to the end of the world. Tares in the field do not prove that there is no golden wheat growing there. It will not answer to judge the whole field by the ugly tares. Would Ingersoll and his atheistic companions have us judge of their life and character by that of some infidels we might mention? Will they accept the same test for Infidelity which they apply to Christianity?

Separation from sin is Christ's "doctrine," is Bible "doctrine," from Genesis to Revelation. Whether infidels will discriminate between the true and the false or not, God does.

But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know that the LORD doth put a difference between the Egyptians and Israel.—*Ex. xi.*, 7.

Ye cannot serve God and Mammon.—*Jesus, Matthew vi.*, 24.

And, let every one that nameth the name of Christ depart from iniquity.—*2 Tim. ii.*, 19.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye

shall be my sons and daughters, saith the Lord Almighty.
—2 *Cor. vi.*, 17-18.

In the day of Judgment the difference between the true and the false will be more clearly discovered.

Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.—*Mat. iii.*, 18.

There are many in the churches who are heeding the above commands and know by an experimental knowledge that Jesus has power still on earth to forgive sins and to cleanse from all unrighteousness.

They are "living epistles," the "salt of the earth;" they live in the world and yet they are not of the world. They stay on earth; their eternal home is in heaven. These have realized the fulfillment of the promise :

They shall be abundantly satisfied with the fatness of thy house.—*Isa.* xxxvi., 8.

They have turned away from the stagnant pools of pleasure and slake their thirst at the crystal River of Life. The moment the infidel cites us to the hypocrite, that moment he admits that Christianity teaches a higher code of morals than other systems. He then unwittingly acknowledges the truth of the Word of God, and its claims upon men, by expecting "Bible Readers" to live holy lives. If the Bible is the "degrader" of the race, why ex-

pect "Bible Believers" to live better than other people? Why make more ado over a "Bible defender's" fall than the downfall of any other man? If an infidel "whips" or "murders" his wife there is not such a commotion as when a professed Christian is guilty of any immorality. "Why" is this? Because the Bible is God's book and teaches a higher standard of morality than any other volume and infidels and the world acknowledge this by expecting Christians to live in harmony with its teachings. There is not so great a stir over the fall of an infidel because his life is not expected to harmonize with the teachings of the Bible.

X.

THE BIBLE AND "MORAL FILTH."

INGERSOLL.

Many things are recounted in Genesis, and other books attributed to Moses, of which I do not wish to speak. There are many pages of these books unfit to read, many stories not calculated, in my judgment, to improve the morals of mankind. I do not wish even to call the attention of my readers to these things, except in a general way. It is to be hoped that the time will come when such chapters and passages as cannot be read without leaving the blush of shame upon the cheek of modesty, will be left out, and not published as a part of the bible. If there is a God, it certainly is blasphemous to attribute to him the authorship of

pages too obscene, beastly and vulgar to be read in the presence of men and women.

The believers of the bible are loud in their denunciation of what they are pleased to call the immoral literature of the world; and yet few books have been published containing more moral filth than this inspired word of God.—*Some Mistakes of Moses*, pages, 176, 177.

The above comes with very ill grace from a man who petitioned Congress to remove the restrictions in reference to sending "moral filth" through the United States mails.

In 1873 Congress passed an excellent law forbidding vendors of infamous literature to tamper with the national mails, and appointing an efficient postal expert, specially charged with the duty of exposing the violators of the statute. It is highly significant that nobody complained and nobody thought of complaining of the law except infidels, free religionists, and corrupt publishers. A petition was sent to Congress in 1878 in favor of the repeal of the postal law of 1873. * * *

Forty-fifth Congress, second session, House of Representatives, report No. 888, repeal of certain sections of the Revised Statutes, May 31, 1878, laid on the table, and ordered to be printed.

Mr. Bicknell, from the committee on the Revision of the Laws, submitted the following report: "The committee on the revision of the Laws to whom was referred the petition of ROBERT G. INGERSOLL and others, praying for the repeal or modification of sections 1785, 3878, 3893, 5389, and 2491, of the Revised Statutes, have had the same under consideration and have heard the petitioners at length. *In the opinion of your committee the post office was not established to carry instruments of vice or obscene writings, indecent pictures or lewd books.* Your committee believe that the statutes in question do not violate the Constitution of the United States, and ought not to be changed; they rec-

commend therefore that the prayer of said petitioners be denied." The unimpeachable authority of this document shows what was asked for, and who asked for it and why it was not granted.—*Boston Monday Lectures, pages 6-7.*

The above act of Ingersoll's ought to "bring the blush of shame" to the "cheek" of infidelity. Is this act a part of Ingersoll's "*Grand Religion of Humanity?*"

If the Bible is an "obscene" book he ought, according to the above petition, to aid in its circulation. The very fact that infidels oppose it is proof that it opposes their wickedness.

Ingersoll is continually holding up Shakespeare as a model, and yet could he sit down and read *Venus and Adonis*, or the *Rape of Lucrece*, to a promiscuous company without "leaving the blush of shame upon the cheek of modesty?" The Bible nowhere gilds vice as does Shakespeare. It does not clothe it in beautiful garments. It does not administer poison by covering it with a sugar coat. It refers to what has transpired in simple language and never apologises for sin.

INGERSOLL.

Shakespeare, the greatest of the human race, who did more to elevate mankind than all the priests who ever lived and died.—*Orthodoxy. page 42.*

Shakespeare, * * * the greatest man this world has known.—*Interviews on Talmage, page 298.*

Stand aside, all ye heroes and martyrs of all ages—stand one side, Moses, Abraham, Daniel,

Paul, Luther, Wesley, Bunyan, Howard, Wilberforce—doff your hats to Shakespeare, hold your breath while “the greatest of the human race” passes by. Aye, let Jesus of Nazareth, “that great and serene man,” stand one side and bow his head in silence as “Shakespeare, the greatest man this world has ever known,” passes on.

The lynx eyes of infidels have never found a spot on the character of Jesus, but Shakespeare, whom Ingersoll affirms was “greater” than the Son of God, fell into sin.

As soon as may be after the 28th November, 1582, on which day the licence was procured at Worcester, Shakespeare, a lively lad going nineteen, was married to Anne Hathaway of Shottery, a hamlet some mile or so out of Stratford, a damsel about eight years older than himself; and six months afterwards a daughter was born to him, whose baptism bears record 26th May, 1583.—*Chambers' Encyclopædia*.

The inference from the above is very clear; but passing by this period of his early history, and we learn that in more advanced years he was not pure, as may be seen from the passionate confessions of his sonnets in portions of which the self-reference is too plain to be denied.

With all his greatness, with all his genius, for he was a man of wonderful genius, with all his amiable traits of character, he was not like the spotless Lamb of God, who was an example of the greatest of all greatness.

*Who did no sin, neither was guile found in his mouth—
I. Peter ii., 22.*

The light of eighteen centuries has been concentrated upon the life of Christ. Infidelity has searched in vain to discover some flaw therein. It has misrepresented his words and teachings, but never found a single defect in the Son of God.

This cannot be said of the founders of other religions. They had defects and some of them lived immoral lives, while the concurrent testimony of the ages, by both christian and infidel, is that J  sus lived a spotless life.

INGERSOLL.

It may be said that it is unfair to call attention to certain bad things in the Bible while the good are not so much as mentioned. To this it may be replied that a divine being would not put bad things in a book. Certainly a being of infinite intelligence, power and goodness could never fall below the ideal of depraved and barbarous man.—*The Christian Religion*, page 8.

And the Divine being has not put "bad things" in the Bible in the sense of teaching or upholding them. "Bad things" are mentioned, as the inspired historian could not be truthful and omit them where they existed. If the Bible were forged, the defects of the characters mentioned might have been concealed, but God writes history as it is. Man may conceal, cover up and misrepresent, but God does not. Had He con-

cealed the wicked acts of those who sinned, or were hypocrites, he would have been untruthful. The artist, after photographing homely or deformed features, may cover up the defects, but when God photographs man or history, He leaves the picture as it is.

Suppose a young man goes, say from the country, down to the city. Perhaps he is a rich man's son, who has had more money than was good for him at home, and who comes to the city to see the sights. He sails around in dangerous waters, and slips into various ports that are not exactly safe, and the next morning finds him hauled up before His Honor in the police court. You get a morning paper, and you expect to find the full particulars of the case. You do, do you? You find a paragraph on this wise: "A certain young man from the rural districts came to town yesterday, sailed around in different parts of the city, and fell into rather bad company. This morning he was brought up before His Honor, who admonished him to be more careful in the future, and he departed a sadder and wiser young man." This is the kind of paragraph you will find in the papers when a rich man's son comes to the city, goes on a spree, and has his head smashed and his eye banged in a fight; you don't get many particulars. But if he is a poor vagabond, without a second shirt to his back, you can get his name, and perhaps his genealogy for generations, and all the particulars of his case. This is the way *men* write history; but when the Lord undertakes to tell *his* story of a sinful man, he does not select a poor, miserable beggar, and show him up, he does not give even the name of the thief on the cross, nor of the wretched outcast who bathed the Saviour's feet with her tears, nor of the guilty woman to whom he said, "Neither do I condemn thee; go in peace, and sin no more;" but he takes King David from the throne and sets him down in sackcloth and ashes, and wrings from his heart the cry, "Have mercy upon me, O God, according

to thy loving-kindness ; according to the multitude of thy tender mercies blot out all my transgressions." And then when he is pardoned, forgiven, cleansed, and made whiter than snow, the pen of inspiration writes down the whole dark damning record of his crimes, and the king on his throne has not power, nor wealth, nor influence enough to blot the page ; and it goes into history for infidels to scoff at for three thousand years. Who wrote that?—*Inspiration of the Bible*, by H. L. Hastings.

A strong argument in favor of the Scriptures is the fact that they record the bad deeds of men as well as the good. The Evangelists relate their own unfaithfulness, which proves them to be honest men, and hence proves the truth of what they wrote. It is always believed that a witness, who will state facts in court, condemning himself, which he might have concealed, will tell the truth in reference to other matters.

XI.

C.

CHILDREN.

INGERSOLL.

These inspired gentlemen knew nothing of the rights of children. They were the advocates of brute force—the disciples of the lash. They knew nothing of human rights. Their doctrines have brutalized the homes of millions, and filled the eyes of infancy with tears.—*The Ghosts and Other Lectures*, page 141.

A Ghost ! and nothing more.

BIBLE.

Train up a child in the way he should go: and when he is old, he will not depart from it.—*Proverbs xxii., 6.*

Is it the Atheists' Bible that speaks of children as "arrows in the hand of a mighty man," "Olive plants," "Corner stones" and "Lambs?"

Was it Ingersoll who said :

Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven?—*Matthew xix., 14.*

Who was it that wrote :

Fathers, provoke not your children to anger lest they be discouraged.—*Col. iii., 21.*

It is infidelity and not Christianity that "brutalizes" children.

The Canaanites sacrificed their offsprings to Moloch, which the Jews were forbidden to do, the ancient Romans exposed theirs to danger, and heathen, not Christian nations to day offer their little ones as a sacrifice to false gods. Mohammedanism frowns upon mother and child. The Chinese are noted for the destruction of their babes, and the Hindoo mother casts her infant into the Ganges, but Revealed Religion commands us to bring them up in the nurture and admonition of the Lord. (*Ephesians, vi., 4.*)

Atheism and Barbarism would leave the children out in the cold, but Christianity offers

to "cover their defenseless heads with the shadow of its wing."

INGERSOLL.

Give your children freedom ; let them preserve their individuality. Let your children eat what they desire, and commence at the end of a dinner they like. That is their business and not yours. They know what they wish to eat. If they are given their liberty from the first, they know what they want better than any doctor in the world can prescribe.—*The Ghosts and Other Lectures*, page 130.

What would be the result of adopting the above doctrine is seen by the following quotation from W. F. Crafts :

A little bit of a girl wanted more and more buttered toast till she was told that too much would make her sick. Looking wistfully at the dish for a moment, she thought she saw a way out of her difficulty, and exclaimed, "Well, give me annuzer piece, and send for the doctor!"

Mr. Ingersoll, in connection with his theory of childhood, often refers to the fact that he leaves his pocket book around where his children can help themselves to whatever they wish, and urges the same course upon all parents. It is said that one of the lecturer's admirers, being convinced that this was the correct theory, determined to give up punishing his child, and try the new plan. Accordingly, he said to his boy, "John, I am convinced I have been taking the wrong course to try to make you a better boy. I am going to trust you more, and give up whippings. I am going away for a few days, and I have left my pocket book in the top drawer of the bureau. Help yourself to the money whenever you need it." After a few days the father returned to his home, late at night. As he opened the door he stumbled over a large canoe in the entry, and was then attacked by a large bull-dog that his boy had bought. Entering the boy's room, he found it

hung round with guns, and fishing poles, and daggers, with another canoe, and several small dogs—his pocket-book lying empty on top of the bureau. He is now less enthusiastic in regard to Ingersoll's knowledge of domestic government.

XII.

CREATION AND DESIGN.

The following is from "Ingersoll Catechised," pages 6 and 7. Our reply is inserted alternately with the quotations.

INGERSOLL: If there were any evidences of design in the Universe, certainly they would tend to prove a designer, but they would not prove a creator.

ANSWER: Blind indeed the man who can see no trace of design in the Universe, and must introduce the subject with an "If." Men of "brain" in every age have seen evidences of "design" in the Universe upon which they have looked with wonder and admiration. Nature teems with these "evidences," from the smallest flower that blooms, up to the blazing sun. To enumerate them would flood the world with books. Surely a being who can fill a Universe with such traces of design, can create a Universe.

INGERSOLL: Design does not prove creation. A man makes a machine. That does not prove that he made the material out of which the machine is constructed.

ANSWER: No, but it proves the existence

of a power higher than and superior to the machine. It proves a designer, a thinker, whom we call man, and man showing evidences of design in his construction proves that he was designed, and his designer we call God. There can be no design without a designer any more than there can be thought without a thinker.

INGERSOLL: You find the planets arranged in accordance with what you call a plan. That does not prove that they were created. It may prove that they are governed, but it certainly does not prove that they were created.

ANSWER: In the above he tacitly admits just what Christians attempt to prove about God from the "evidences of design." Here is an acknowledgement that the planets being arranged according to a "plan" "may prove that they are governed," which certainly implies a governor, and this governor we call God. That this God is self-existent and eternal we prove from his own inspired word, the Bible. This declares that "In the beginning God created the heavens and the earth," (Gen. I., 1. See also Isa, xc., 2, xciii., 2; Micah v., 2; Jeremiah LVII., 15; Jer. x., 10; Micah v., 2; 1 Sam. xv., 29; Deut., xxxiii., 27; 1 Tim. I., 17; Heb. ix., 19.)

To disprove the existence of a God, Ingersoll must erase all traces of design from the Universe, and to disprove his self-existence and eternity he must demolish the Bible. To do

this he must answer the arguments of Christian authors in its favor, which everywhere stare him in the face. Instead of so doing he has either given the Bible itself a very superficial reading, or he is very unfair in his statements regarding its contents.

If, as he affirms, "An argument is absolutely fresh and has upon its leaves the dew of morning, until it has been refuted," (*Ingersoll Catechised*, page 7,) he should examine standard Christian authors upon this question and blush. Had he done this before attacking the Bible with wholesale slander he might have been induced to use his talent in the dissemination of truth instead of planting thorns for his dying pillow. It is much easier to tell falsehoods about the Bible than to show that it is false.

INGERSOLL: Is it consistent to say that a design cannot exist without a designer, but that a designer can? Does not a designer need a design as much as a design needs a designer? Does not a creator need a creator as much as the thing we think has been created?

ANSWER: To use his "machine" illustration, that depends upon whether you put "brains" into the "machine" and make it the equal of the maker. If the thing designed were equal to the designer, then the "designer might need a design as much as a design needs a designer." But when we try to tell what is or what is not the need of the Infinite God, we attempt to strike out beyond the sphere of finite

minds. Upon this verge the Christian pauses, takes God's revealed word for what he cannot comprehend, and wonders and adores the incomprehensible Deity. When Mr. Ingersoll will direct us to as many evidences of design upon the Christian's God, giving proof of the existence of a being superior to God, as are found in Nature showing the existence of its superior, then we will admit that God needs a designer or maker. It will not answer to assume that these evidences exist, as he does, since this is the very thing to be proved. While Mr. Ingersoll scouts the idea of a self-existent and eternal God, he has strong faith in a self-existent and eternal universe, since he says: "*The universe, according to my idea, is, always was, and forever will be.*" (The Christian Religion, page 49.)

INGERSOLL: In other words, is not this simply a circle of human ignorance? Why not say that the Universe has existed from eternity, as well as to say that a creator has existed from eternity?

ANSWER: And "why" not say that a *Creator* has existed from eternity as well as to say that a *Universe* has existed from eternity?

INGERSOLL: And do you not thus avoid at least one absurdity by saying that the universe has existed from eternity, instead of saying that it was created by a creator who existed from eternity?

ANSWER: Which is the greater "absurd-

ity," to believe in an eternal Universe, or an eternal God who created it?

We avoid all "absurdities" by believing the Bible account of creation.

INGERSOLL: Because if your creator existed from eternity, and created the Universe, there was a time when he commenced.

ANSWER: Because if *your* Evolution God existed from *eternity* and *evolved* a race there was a time when he commenced. Who "commenced" man? Who commenced the monad?

INGERSOLL: And back of that, (commencement,) according to Shelley, is "an eternity of idleness."

ANSWER: And "according to" Ingersoll, "back" of the "commencement" of the monad, Evolution existed in an "eternity of idleness."

INGERSOLL: Some people say that God existed from eternity, and has created eternity. It is impossible to conceive of an act coequal with eternity. If you say that God has existed forever, and has always acted, then you make the universe eternal, and you make the universe as old as God.

ANSWER: *And if you say that the power of evolution has existed forever, and has always acted, then you make the thing evolved eternal, and you make the thing evolved as old as evolution, and further you destroy evolution unless evolution evolved itself.*

INGERSOLL: And if the universe be as old as God he certainly did not create it.

ANSWER: *And if the thing evolved be as*

old as evolution, evolution certainly did not evolve the thing evolved. Will Mr. Ingersoll accept his own logic?

INGERSOLL: These questions of origin and destiny—of infinite gods—are beyond the powers of the human mind. They cannot be solved.

ANSWER: And yet he believes in a self-existent, eternal universe. Is not such a problem “beyond the powers of the human mind.” Despite his efforts to turn from that which he cannot “solve,” he is a believer in the incomprehensible.

INGERSOLL: We might as well try to travel fast enough to get beyond the horizon. It is like a man trying to run away from his girdle.

ANSWER: Or like an infidel trying to run away from Revelation, and explain these questions by the lamp of reason.

INGERSOLL: Consequently, I believe in turning our attention to things of importance.

ANSWER: Such as demolishing God and the Bible, which “are beyond the powers of the human mind.”

INGERSOLL: To questions that may by some possibility be solved.

ANSWER: “Indeed! Can he “solve” the “question” of Evolution?”

INGERSOLL: It is of no importance to me whether God exists or not.

ANSWER: It may not seem to be now, but it will be hereafter.

INGERSOLL : I exist.

ANSWER : Is he sure of it? How can he "conceive" such a startling fact?

INGERSOLL : And it is important to be happy while I exist.

ANSWER : But suppose he is to exist forever, is it not important that he look after his eternal happiness?

INGERSOLL : Therefore I had better turn my attention to finding out the secret of happiness, instead of trying to ascertain the secret of the Universe.

ANSWER : The "secret of happiness" is to be found in the Atonement of Jesus as testified to in all ages, by myriads in life and in death.

INGERSOLL : I say with regard to God, I do not know; and therefore I am accused of being arrogant and egotistic.

ANSWER : If Ingersoll has according to his Darwinianism developed from the "lower animals" and does not yet "know" whether there is a God or not, will he tell us how many more evolutions the unbeliever must pass through, and how many ages hence will it be ere the infidel will be sufficiently far advanced from his progenitors to decide this question?

He "turns his attention" strongly to Evolution and believes that the greatest human intellect was evolved from the monad, though no such traces of partially evolved men now appear. Can he explain or comprehend this process of development? He cannot trace even the monad to its source. To attempt it would

lead to the acknowledgment of a self-existent God. Does it not put a greater strain upon human credulity to believe that the mightiest intellect sprang from a self-existent monad than that it sprang from the fiat of a self-existent God?

Webster defines Evolution thus:

[Lat. *Evolutio* from *Evolvere*. * *] 1. The act of unfolding or unrolling; hence in the process of growth, development; as the evolution of a flower from a bud, or an animal from the egg. 2. A series of things unrolled or unfolded. * * *

This "act of unfolding or unrolling" implies an "unfolder" or "unroller," who commenced, continues, and regulates the wonderful process of evolution, especially in its application to the formation of mind. Certainly the human intellect implies an "unfolder" or "unroller," unless mind "unfolded" or "unrolled" itself. This "unfolder" or "unroller" either had a beginning, or he existed from eternity. If it is admitted that he always existed, then what is he but an eternal and self-existent God. If this "unfolder" or "unroller" ever commenced to exist, something commenced or produced it, else it commenced or produced itself, before any thing of this character existed, and we are driven to the conclusion that nothing produced something. Further, this nothing, according to Ingersoll, needed a producer, evolver, or

maker as much as the thing produced by it, since "a designer needs a design as much as a design needs a designer." But leaving this wonderful *nothing* and admitting that evolution, or some other power did commence and produce man, then according to Ingersollian logic this "unfolder" or designer, or first actor, in the universe, which evolved a race, must itself need a commencer, unfolder, or designer as much as the thing produced. Will he tell us what this first unfolder or producer is, and then explain how his evolver was evolved, etc., and settle on a first actor or action short of a self-existent God? He must either admit the existence of such a being, else admit that nothing produced something and something evolved the race. It will not answer for him to say that matter existed from eternity, unmoved until evolution commenced its operation, unless he admits that the universe is not only self-existent but existed in "an eternity of idleness?"

Even admitting the eternity of matter does not help him out of this dilemma, for this first act upon this mass of idle matter, implies an actor, and this actor, being the first of all action in the universe, acting before all other action, must either have produced itself or was produced by nothing. Admitting for the argument's sake that this uncreated and

uncaused evolution, did commence evolving mind out of self-existent, idle matter, it commenced a stupendous task, and executed it in such a manner as to appear so much like creation, that we cannot consistently deny it the name. If, to make a keen intellect, a mind that can read the ages in the rocks of the earth, or sweep with a Newton's step the firmament, out of matter that had lain in a state of inertness from eternity, is not a creative act, will Ingersoll please define such an act?

According to his theory, no man existed until evolution made him, and man being the effect of evolution, evolution created a man who had no previous existence. It avails nothing to say that the process commenced with the monad, or low down in the scale of animal life, and proceeded gradually and imperceptibly until the work of evolving a fully developed human being was completed, so long as the task was really performed. Because one is years in making a "machine" does not disprove the fact that he made it.

If evolution commenced and kept its hand upon the herculean task of making man until finished, it is not only the beginner but the finisher of the mightiest intellect in the world as truly as if the work had been done in the twinkling of an eye. Then we have the work of creation, the creation of man, of "brain,"

of intellect, performed by evolution which only proves the existence of the God of the Bible under another name. Does Ingersoll still insist that the universe exists without a maker, designer or guide? Then all things must exist and move by chance, and we are left to the dreadful uncertainty of what may *chance* to evolve next.

That some wonderful unseen power exists and moves things all around us, we know, and to abandon our scriptural view of an all-wise, loving and omnipotent God, and trust our selves in the hands of such powerful uncertainties and fearful chances, is extremely appalling to every thoughtful mind.

We know not what such wonderful chance evolutions may do to effect our present and eternal destiny. Without a Bible we have no chart, no compass, no rule, no authority, by which to judge of these terrific chances. We can only imagine what to expect by that which has already evolved under our own observation, which with present woes, sickness, sorrows, pain and death in the world renders the prospect anything but desirable. May we not justly fear that "evolved" man, by some freak of chance, may exist forever under the greatest suffering now known to the human race and even worse? Certainly this would be no more wonderful than that which, according to Inger-

soll's theory, Evolution has already accomplished. What pledge has Evolution made to Mr. Ingersoll or to any one else of a more hopeful state of things in the future? Until he can give us some positive assurance of what his Evolution God intends to do with us, we shall cling to the God of Revelation, who has filled his Bible with exceeding great and precious promises.

INGERSOLL.

Moses commences his story by telling us that in the beginning God created the heaven and the earth. * *

It is impossible for me to conceive of something being created from nothing. Nothing, regarded in the light of a raw material, is a decided failure. I cannot conceive of matter apart from force. Neither is it possible to think of force disconnected with matter. You cannot imagine matter going back to absolute nothing. Neither can you imagine nothing being changed into something. You may be eternally damned if you do not say that you can conceive these things, but you cannot conceive them.—*Some Mistakes of Moses*, page 56.

I believe that man came up from the lower animals.—*The Ghosts and Other Lectures*, page 136.

Are we to reject facts simply because we cannot "conceive" them? Must we not then discard Infidelity? Many intelligent people cannot "conceive" how the human race "came up from the lower animals," and simply because it is beyond their conception must it be false? Because we cannot conceive a thing, is no argument either for or against its existence.

We cannot "conceive" how mind thinks, and on this account shall we conclude that the race are without thought? We cannot "conceive" exactly the manner in which the sun shines. Shall we therefore rashly conclude there is no sun? In short, we cannot "conceive" a Universe. It is away beyond our conception. Shall we therefore say there is no Universe?

"Such reasoning in the light of a raw material is a decided failure."

If we are to be "eternally damned," if we do not "conceive" Ingersollian Philosophy, we shall go to perdition.

INGERSOLL.

Just as soon as the water was forced to run down hill, the dry land appeared, and the grass began to grow, and the mantles of green were thrown over the shoulders of the hills, and the trees laughed into bud and blossom, and the branches were laden with fruit. And all this happened before a ray had left the quiver of the sun, before a glittering beam had thrilled the bosom of a flower, and before the Dawn with trembling hands had drawn aside the curtains of the East and welcomed to her arms the eager god of Day.—*Some Mistakes of Moses*, pages 67-68.

BIBLE.

And God said, let there be light, and there was light.—*Gen. i., 3.*

The creation of grass is mentioned in the *eleventh* verse, and the creation of *light* in the *third* verse, so the creation of light is mentioned before "the mantles of green were thrown

over the shoulders of the hills." The Bible does not intimate that the "grass began to grow" "before a glittering beam had thrilled the bosom of a flower."

INGERSOLL.

Moses says that God said on the third day "Let the earth bring forth grass, the herbs yielding seed, and the fruit tree yielding fruit after his kind whose seed is in itself up on the earth and it was so." * * * There was nothing to eat the fruit; not an insect with painted wings sought the honey from the flowers; not a single living, breathing thing upon the earth. Plenty of grass, a great variety of herbs, an abundance of fruit, but not a mouth in all the world.—*Some Mistakes of Moses*, page 68.

Query? If God had created the "mouths" to be fed before the "grass" and "fruit" appeared, would not Ingersoll then have criticised God's cruelty in keeping the starving animals waiting for something to eat while the food was being created?

INGERSOLL.

Nature is but an endless series of efficient causes. She cannot create, but she eternally transforms.—*The Gods*, page 53.

The Moner is said to be the simplest form of animal life that has yet been found. * * * By taking this Moner as the commencement of animal life, or rather as the first animal, it is easy to follow the development of the organic structure through all the forms of life to man himself.—*Some Mistakes of Moses*, page 96.

"Why" does not Mr. Ingersoll inform us who "created" the Monad, or "Moner," as

he calls it, instead of assuming its existence? Where did this creature come from? Did he "create himself," or did he exist in an "eternity of idleness" until he was ready to commence the work of evolution? If the latter, "why" did he waste so much of time, or eternity, doing nothing, instead of commencing his work sooner?

It is easy to take this little creature "as a commencement," after he has been "commenced," but who "commenced" him? What did the thing evolve from, that the monad evolved from, and so on ad infinitum! Before "taking" him we desire to know who was his father? who was his mother? Did he ever have any parents? Was he left an orphan? If Ingersoll will answer our questions satisfactorily we will invite his "Moner" in, give him a seat, and listen to his tale of how he "*caused the developement of the organic structure through all the forms of life to man himself.*" What an interesting story it would be!

But really, what existed prior to this little being? Is it not more rational to say that there is an omnipotent God, who created man, than to attempt to account for the origin of all "animal life" from the monad, whose origin Infidelity cannot explain? If it is an easy task to account for the origin of man by evolution, "Why" are there so many "missing

links?" "Why" is not the chain perfect? "Why" do we not find some half evolved specimens in every land? If man has evolved from the Monad, what will he evolve into in coming ages? An angel, a devil or a God? Has the monad evolved a hell? Why not? Some of his progeny have been very wicked. What will he do with them?

Again, progression implies a beginning, a commencement, and we press the question: What existed before the monad? What was nature "eternally transforming" then? What power woke up nature to activity? There must have been a progression from something up to the monad, unless God made him or he made himself, and descending lower we must reach a beginning of the evolutions or an "eternity of idleness."

INGERSOLL.

The universe, according to my idea, is, always was and forever will be. It did not "come into being," it is the one eternal being, the only thing that ever did, does or can exist.—*The Christian Religion*, page 49.

My mind is such that I cannot possibly conceive of a "creation," neither can I conceive of an infinite being who dwelt in infinite space an infinite length of time.—*Interviews on Talmage*, 254.

What a "conceptive" intellect!

Here is a mind that can "conceive" that the universe "always was and forever will be" but "cannot possibly conceive of a creation,"

a mind that can conceive of a universe that existed "in infinite space an infinite length of time since the *universe is the only thing that ever did, does or can exist,*" but "cannot conceive of an infinite being who dwelt in infinite space an infinite length of time."

INGERSOLL.

Every effect must have had a cause, and every cause must have been an effect, therefore there could have been no first cause. A first cause is just as impossible as a last effect.—*The Gods, page 57.*

Indeed ! Then the monad was both a "cause" and an "effect." He was, according to Ingersoll, the "cause" of higher animal life, and finally of man ; but what was he the "effect" of ? Who "caused" him ? Who "effected" him ? Did he "cause" and "effect" himself ? That "every effect must have had a cause" is true, but we cannot admit the converse, that "every cause must have been an effect," until Ingersoll informs us who "caused" and "effected" the monad, and what this "cause" that "caused" the monad was the "effect" of, since "every cause must have been an effect."

INGERSOLL.

Although I *know* nothing whatever upon the subject, my opinion is, that the universe has existed from eternity. * *
—*Interviews on Talmage, page 27.*

When a man acknowledges with emphasis that he "*knows* nothing whatever upon the

subject," is it not time he ceased discussing it till he gains at least a little positive information?

XIII.

CHASTITY.

INGERSOLL.

The beauty of chastity? The Pentateuch does not teach it.—*Some Mistakes of Moses*, page 262.

BIBLE.

Thou shalt not commit adultery.—*Exodus xx.*, 14.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.—*Exodus xx.*, 14.

The Pentateuch forbade adultery, and the Bible as a whole teaches chastity of the purest type. Suppose we select one of Ingersoll's Lectures, in which the word "chastity" is not even mentioned, and exclaim, "The beauty of chastity? This lecture does not teach it" and conclude that the Lecture is against chastity; would he consider this mode of reasoning logical?

XIV.

D.

DARWIN.

INGERSOLL.

This century will be called Darwin's century. He was one of the greatest men who ever touched this globe. He has explained more of the phenomena of life than all of the religious teachers. Write the name of Charles Darwin on the one hand and the name of every theologian who ever lived on the other, and from that name has come more light to the world than from all of those. His doctrine of evolution, his doctrine of the survival of the fittest, his doctrine of the origin of species, has removed in every thinking mind the last vestige of orthodox Christianity. He has not only stated, but he has demonstrated, that the inspired writer knew nothing of this world, nothing of the origin of man, nothing of geology, nothing of astronomy, nothing of nature; that the Bible is a book written by ignorance—at the instigation of fear.—*Orthodoxy*, page 9.

If Darwin “has demonstrated” all this, it certainly needs “demonstrating” again.

The main object of the Bible is not to teach history or science. It refers to historical facts, as it would be impossible to impart a revelation without so doing. It claims to be a revelation, revealing to man his duty to God, to himself, and to his fellow beings; but to say that the “inspired writers” “knew nothing of the world, of the origin of man, of geology, of astronomy, of nature,” is too sweeping for even the wild assertions of an infidel.

BIBLE.

Wherefore God also hath highly exalted him (Darwin ?) and given him a name which is above every name that at the name of JESUS every knee should bow.—*Phil. ii.*, 9-10.

“The inspired writer knew” more about the “origin of man,” than of apes.

So GOD created MAN (not an ape) in his own image.—*Gen. i.*, 27.

Was it Darwin who exclaimed

I am fearfully and wonderfully made?—*Psa. cxxxix.*, 14.

Could Darwin or Ingersoll give a more beautiful description of the different parts of the human system than is found in the Twelfth Chapter of Ecclesiastes ?

Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?—*Job. xxxviii.*, 31-32.

Were the names of these heavenly constellations learned from Darwin? In the Bible we read :

He (God) made the stars also.—*Gen. i.*, 16.

Infidel Philosophy contains no such concise and sublime account of the origin of the worlds that roll in grandeur above us.

The Psalmist read a deeper and purer philosophy (in “nature”) than Ingersoll ever learned from Darwin.

The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. *There*

is no speech nor language, *where* their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race. His going forth *is* from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.—*Psalm xix.*, 1-6.

A candid perusal of the Bible must “remove from every thinking mind the last vestige of doubt in” reference to the falsity of many of Ingersoll’s statements.

God did not attempt to reveal all the secrets of the natural or scientific world to man nor to discover continents, islands, or new worlds for him. He placed before him a great universe, full of wonder, and gave him a “brain” with which to search into its secrets. He gave him a Bible to guide him in the path to heaven.

He deemed it more necessary to teach man his destiny than his origin. How we came to be surrounded by evil is not the most important question, but how can we be delivered from it is the great problem. If one is burning up with a fever, the most vital point is not what caused the fever, but can the man be cured? It is vastly more important to direct all men to the Great Physician, than to give each one an exhaustive treatise on how the angels fell. God chose rather to discover to man “The Bright and Morning Star,” than to unfold to

him all the secrets of the heavenly bodies ; to point man to the Rock of Ages, rather than to reveal to him all the hidden things in the earth.

The Bible is not a "book written by ignorance."

When we abandon it we turn our backs to the Sun, only to wander off into the maze and mist of night.

Until we discover some brighter light than infidelity, we shall continue to follow him who said :

I AM THE LIGHT OF THE WORLD.—*Jesus, John viii., 12.*

INGERSOLL AGAINST HIMSELF.

No man should quote the words of another in place of an argument, unless he is willing to accept all the opinions of that man.—*Ingersoll's Interviews on Talmage, page 17.*

No man should quote a name instead of an argument ; no man should bring forward a person instead of a principle, unless he is willing to accept all the ideas of that person.—*Ingersoll Catechised, page 6.*

Will Ingersoll then accept all the "ideas" of Darwin, whose "name" he lauds so highly and "brings forward" in place of an "argument?"

Darwin believed in a Creator :

There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one ; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning, endless forms most beautiful

and most wonderful have been and are being evolved.—
The Origin of Species, by Charles Darwin, page 429.

Will Ingersoll “accept” Darwin’s “ideas”
of a Creator?

Shakespeare was “the greatest of the human
race,” yet in his will we read :

First, I commend my soul into the hands of God, my
Creator ; hoping and assuredly believing, *through the only
merits of Jesus Christ my Savior*, to be made partaker of
life everlasting.—*Shakespeare and the Bible, page 130.*

In his works we read :

Those holy fields
Over whose acres walked those blessed feet
Which, fourteen hundred years ago, were nailed
For our advantage on the bitter cross.

—*King Henry IV., 1st Part, Act 1, Scene 1.*

If my suspect be false, forgive me, GOD ;
For judgment only doth belong to Thee.

—*King Henry VI., 2d Part, Act 3, Scene 2.*

Now God be praised, that to believing souls
Gives light in darkness, comfort in despair.

—*King Henry VI., 2d Part, Act 2, Scene 1.*

Alas, my lord, I cannot fight ; for God’s sake pity
My case : The spite of man prevaieth against me.
O Lord, have mercy upon me ! I shall never
Be able to fight a blow ; O Lord, my heart !

—*King Henry VI., 2d Part, Act 1, Scene 3.*

A volume might be filled with quotations
from Shakespeare proving his belief in God,
Christ, the Atonement, and still further, show-
ing his familiarity with the scriptures, that his
religious principles and sentiments were de-

rived therefrom, and that much of his poetical thought or imagery seems to have been borrowed more or less directly from the same source.

Ingersoll, to be consistent with himself, must, "accept" the "idea" of a God, an inspired Bible, a Christ and an atonement, or retract his own words.

In his book, "The Gods and Other Lectures," is a Lecture covering nearly forty-four pages, eulogizing Thomas Paine. (Pages 121-165.)

Thomas Paine says :

I believe in one God, and no more.—*Age of Reason*, page 5.

Again he says :

It is incumbent on every man who reverences the character of the Creator, and who wishes to lessen the catalogue of artificial miseries, and remove the cause that has sown persecution thick among mankind. to expel all ideas of revealed religion as a dangerous heresy, and an impious fraud.—*Age of Reason*, page 146.

Thomas Paine was a deist. He believed in a God, as a Creator, but utterly denied Revelation.

Will Ingersoll "accept all the opinions" of Paine ?

Finally, he must "accept" all the "ideas" of Jesus Christ.

INGERSOLL.

And now let us see what Matthew says we must do in order to be saved. And I take it that, if this is true, Mat-

thew is as good authority as any minister in the world. *
 * * "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Good!—*What Must We Do to be Saved*, page 25.

And he proceeds to "quote the words" of Christ, exclaiming "Good," "That suits me." After he has "accepted" all "ideas" of Darwin, Shakespeare, Paine and Christ, will he please write out his "Authorized" creed?

XV.

DEATH.

INGERSOLL AGAINST HIMSELF.

If he (Christ) was in fact God he knew there was no such thing as death. He knew that what we called death was but the eternal opening of the golden gates of everlasting joy.—*What Must We Do to be Saved*, page 21.

Is he a Universalist, and does he believe all are to be saved?

Upon the man who does right the cross turns to wings that will bear him upward forever.—*Ibid*, page 86.

No, not a Universalist, as only those who "*do right*" are to be saved, or "borne upward forever."

But, then, is it philosophical to say that they who do right carry a cross?—*The Ghosts*, page 63.

Yes, according to Ingersoll, as "upon the man who does right, the cross turns to wings that will bear him upward forever."

While yet in love with life and raptured with the world, he passed to silence and pathetic dust.—*A Tribute to Ebon C. Ingersoll, in The Ghosts and Other Lectures.*

I will leave my dead where nature leaves them.—*Ibid*, page 88.

Now he is a Universalist. He does not believe all are to be saved, or “borne upward forever,” not even those who “do right,” as the race are to “pass to silence and pathetic dust” and be left “where nature leaves them” —in the grave.

For whether in mid sea or 'mong the breakers of the farther shore, a wreck at last must mark the end of each and all. And every life, no matter if its every hour is rich with love and every moment jeweled with a joy, will, at its close, become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death.—*A Tribute to E. C. Ingersoll, in The Ghosts.*

Did the same man write this who said that death “*was but the eternal opening of the golden gates of everlasting joy?*” Yes, the same man who now paints the above dismal picture of death.

He climbed the heights, and left all superstitions far below, while on his forehead fell the golden dawning of the grander day.—*Ibid*.

If “life * * at its close becomes a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death,” then whence the “golden dawning of the grander day?”

In the night of death hope sees a star and listening love can hear the rustle of a wing.

He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, "I am better now." Let us believe, in spite of doubts and dogmas, of fears and tears, that these dear words are true of all the countless dead.—*Ibid.*

And if we did *believe* it, we should be Universalists. But "why" does he exhort the mourners to *believe* any thing since he says :

The doctrine that future happiness depends upon belief is monstrous.—*The Gods*, page 15.

Then of course it is "*monstrous*" to "*believe* in spite of *doubts* and *dogmas*," that "all the countless dead" are "better" off after death.

For my part I cannot admit that belief is a voluntary thing.—*Some Mistakes of Moses*, page 42.

You cannot believe as you wish, you must believe as you must.—*What Must We Do to be Saved*, page 41.

No man can control his belief.—*Orthodoxy*, page 36.

Then "why" does he say to the mourners, "*Let us believe*," etc., urging them to do something which he affirms "no man can" do.

There can be only one true account of anything.—*The Christian Religion*, page 71.

Then which of the foregoing "philosophical" "accounts" of "death" is "true?"

The New Testament is filled with contradictions. The gospels do not even agree as to the terms of salvation.—*Interviews on Talmage*, page 253.

I admit that I have said that the Bible is contradictory.—*Ibid.*, page 212.

We need not wonder so much at slight variations in the testimony of the different evan-

gelists, which, as they do not contradict themselves or each other, only strengthen their evidence. But when a man squarely and persistently "contradicts" his own statements, has a fist fight with his own words, what shall the court do? Would such a witness's testimony be received by any jury? All the seeming contradictions of the many different writers of the Bible cannot match the positive "contradictions" of R. G. Ingersoll.

XVI.

DEATH OF ART.

INGERSOLL.

In passing it may be well enough to say that the commandment, "Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth," was the absolute death of Art, and that not until the destruction of Jerusalem was there a Hebrew painter or sculptor.—*The Christian Religion*, page 51.

I have said that the commandment was the death of art, and I say so still. I insist that by reason of that commandment, Palestine produced no painter or no sculptor until after the destruction of Jerusalem. * * * The assassination of art was complete.—*Interviews on Talmage*, page 109.

In the first of the above quotations "why" does Ingersoll omit the next sentence of the "commandment," "Thou shalt not bow down

thyselves to them nor serve them." (Exodus xx., 5.)

Because this contained the key to the whole matter. They were not allowed to make images for the purpose of worshipping them.

BIBLE.

Ye shall not make with me *gods* of silver neither shalt ye make unto you gods of gold.—*Ex. xx., 23.*

The Sinaitic code did not forbid art, and the "commandment" against idolatry was not the "*Absolute death of art in Palestine.*" Who gave orders for making the Tabernacle, with its art, overlaid with pure gold, the two cherubims of gold, etc. Read the twenty-fifth and sixth chapters of Exodus.

By whose command was Solomon's temple erected, and filled with works of "art?" For a description of its ornaments and carvings read the sixth chapter of First Kings. This temple, with all its ornamentation and beautiful works of "art," was built by the command of the same God who previously gave the command against idolatry, which Ingersoll declares "was the *absolute death of art*, and not until the destruction of Jerusalem was there a Hebrew painter or sculptor." Strange that in a land where "art was absolutely dead and the assassination of art was complete," there should be erected a temple surpassing in glory all previous works of "art."

In passing it may be well enough to say no more such "art"-ful things as the above.

XVII.

DECLARATION OF INDEPENDENCE.

It is not surprising that one who misrepresents the Bible should fail in veracity concerning other writings. We digress a moment from our regular course to give the reader a specimen :

INGERSOLL.

The Declaration of Independence announces the sublime truth that all power comes from the people. This was a denial, and the first denial of a nation, of the infamous dogma, that God confers the right upon one man to govern others. It was the first grand assertion of the dignity of the human race. It declared the governed to be the source of power, and in fact denies the authority of any and all gods. Through the ages of slavery, through the weary centuries of the lash and chain, God was the acknowledged ruler of the world. To enthrone man, was to dethrone Him.—*The Gods, (Individuality,) page 200.*

To Paine, Jefferson and Franklin are we indebted more than to all others for a human government and for a Constitution in which no God is recognized superior to the legally expressed will of the people. They knew that to put God in the Constitution was to put man out. They knew that the recognition of a Deity would be seized upon by fanatics and zealots as a pretext for destroying the liberty of thought. They knew the terrible history of the Church too well to place in her keeping, or in the keeping of her God, the sacred rights of man.—*The Gods, page 201.*

One hundred years ago our fathers retired the gods from politics.—*The Ghosts, (Declaration of Independence,)* page 145.

In the Declaration are the following phrases :

When in the course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the laws of nature and nature's GOD entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation. We hold * * * that all men are created equal, that they are endowed by their CREATOR with certain inalienable rights. * * * We, therefore, the Representatives of the United States in General Congress assembled, appealing to the SUPREME JUDGE of the world * * * with a firm reliance on the protection of DIVINE PROVIDENCE, etc. * * *

“Our fathers” did not “retire” “Nature’s God,” the “Creator,” the “Supreme Judge of the World,” and “Divine Providence” from “politics.”

A “decent respect” for “the first grand assertion of the dignity of the human race” ought to prevent even an infidel from misrepresenting it.

XVIII.

DEPRAVED PEOPLE.

INGERSOLL.

Ought a God take any credit to himself for making depraved people? A God that cannot make a soul that is not totally depraved, I respectfully suggest, should retire from the business.—*Orthodoxy*, page 17.

Ought the Monad to take “any credit to himself for making depraved people?”

BIBLE.

So God created man in his *own* image, in the image of God created he him.—*Gen. i.*, 27.

God made “people” pure and clean, and “people” “depraved” themselves by their transgressions.

INGERSOLL.

It is not easy to account for an infinite God making people so low in the scale of intellect as to require a revelation.—*Some Mistakes of Moses*, page 44.

Is it not as “easy” as to account for man’s origin from a being “so low in the scale” of being as the monad, who must pass through ages of development before “depraved” man is evolved?

BIBLE.

God hath made man upright, but they have sought out many inventions.—*Eccl. vii.*, 29.

The Bible nowhere teaches that “God made people so low in the scale of intellect, as to require a revelation.” Man “requires” a reve-

lation because he “low”-ered himself by his sin. God furnished man with a light to guide him through this world. Because he blew it out does not prove that God set him down in a wilderness, surrounded by darkness. God created man and placed him on the high and solid rock of moral purity. Because man leaped from this elevation into the “horrible pit of sin” does not prove that God placed him there. God is not responsible for the extinguishing of the light nor for man’s wallowing in the ruin of sin. It is a merciful provision that the Almighty sends man another light, to guide him out of the wilderness, or reaches down his omnipotent hand to lift him out of the pit.

Look unto me and be ye saved all the ends of the earth for I am God and there is none else.—*Isa. xlv.*, 22.

He sent from above, he took me, he drew me out of many waters.—*Isa. xviii.*, 16.

XIX.

DISEASES.

INGERSOLL.

We are told by the Bible and by the churches that through this fall of man

“*Sin and death entered the world.*”

According to this, just as soon as Adam and Eve had partaken of the forbidden fruit, God began to contrive ways by which he could destroy the lives of his children.

He invented all the diseases—all the fevers and coughs and colds—all the pains and plagues and pestilences—all the aches and agonies, the malaria and spores ; so that when we take a breath of air we admit into our lungs unseen assassins ; and, fearing that some might live too long, even under such circumstances, God invented the earthquake and volcano, the cyclone and lightning, animalcules to infest the heart and brain, so small that no eye can detect—no instrument reach. This was all owing to the disobedience of Adam and Eve !—*Orthodoxy*, page 15.

And according to Evolution “ *This was all owing to* ” some freak of the Monad !

BIBLE.

Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned.—*Rom. v., 12.*

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.—*Rom. v., 19.*

Ingersoll knows that these diseases exist ; he does not and cannot tell us “ why ” they exist or whence they came. The Bible and not Infidelity reveals to us their origin, which is *sin*.

XX.

FAITH.

INGERSOLL.

If what is known as the Christian Religion is true, nothing can be more wonderful than the fact that Matthew, Mark and Luke say nothing about “ salvation by faith ; ” that they do not even hint at the doctrine of the atonement, and

are as silent as empty tombs as to the necessity of believing anything to secure happiness in this world or another.—*What Must We Do to be Saved*, (Preface,) page 3.

If a certain belief is necessary to insure the salvation of the soul, the church ought to explain, and without any unnecessary delay, why such an infinitely important fact was utterly ignored by Matthew, Mark and Luke. There are only two explanations possible. Either belief is unnecessary, or the writers of these three gospels did not understand the Christian system.—*Ibid.*, page 5.

Now I have read you substantially everything in Matthew on the subject of Salvation. That is all there is. Not one word about believing anything. * * * Not one word about believing in any miracle. * * * And yet Matthew never got the impression that it was necessary to believe something in order to get to heaven.—*What Must We Do to be Saved*, pages 34-36.

BIBLE.

And Jesus said unto the centurion, go thy way ; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.—*Matthew* viii., 13.

A "miracle," wrought by "faith."

Daughter, be of good comfort ; thy faith hath made thee whole.—*Matthew* ix., 22.

And when he was come into the house, the blind men came to him : and Jesus saith unto them, believe ye that I am able to do this? They said unto him, yea, Lord. Then touched he their eyes, saying, according to your faith be it unto you. And their eyes were opened.—*Matthew* ix., 28.

Two more "miracles" wrought by "faith."

And all things, whatsoever ye shall ask in prayer believing, ye shall receive.—*Matthew* xxi., 22.

The "whatsoever" includes "salvation" as well as other blessings.

Verily I say unto you that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not ; but the publicans and the harlots believed him : and ye, when ye had seen *it*, repented not afterward, that ye might believe him.—*Matthew xxi.*, 31–32.

Here “belief” is made a condition of going into the kingdom of God.

INGERSOLL.

Mark upholds the religion of Matthew until we come to the fifteenth and sixteenth verses of the sixteenth chapter, and then I strike an interpolation put in by hypocrisy, put in by priests who longed to grasp with bloody hands the sceptre of universal power. Let me read it to you. It is the most infamous passage in the bible. Christ never said it. No sensible man ever said it.

“And He said unto them” (that is, unto his disciples), “go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.”

That passage was written so that fear would give alms to hypocrisy. Now, I propose to prove to you that this is an interpolation. How will I do it? In the first place, not one word is said about belief, in Matthew. In the next place, not one word about belief, in Mark, until I come to that verse, and where is that said to have been spoken? According to Mark, it is a part of the last conversation of Jesus Christ—just before, according to the account, he ascended bodily before their eyes.—*What Must We Do to be Saved*, pages 39–40.

BIBLE.

Repent ye and believe the Gospel.—*Mark i.*, 15.

How is it that ye have no faith?—*Mark iv.*, 40.

Be not afraid, only believe.—*Mark v.*, 36.

Jesus said unto him, if thou canst believe, all things are possible to him that believeth.—*Mark ix.*, 23.

And whosoever shall offend one of *these* little ones that believe in me, &c.—*Mark ix.*, 42.

Have faith in God.—*Mark xi.*, 22.

What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.—*Mark xi.*, 24.

These passages showing the necessity of *faith* in Christ, occur in *Mark* before we reach the *sixteenth* chapter.

Has Ingersoll proved what he impudently calls "*the most infamous passage in the Bible*" to be an "interpolation?" He proves(?) it first, because "*not one word is said about belief in Matthew.*" This is *absolutely false*. He proves(?) it next by saying, "*Not one word is said about belief in Mark, until I come to that verse*"—"He that believeth," etc.? This statement is also *untrue*. It would seem that "*no sensible man ever said it.*"

If you wish to be safe, be honest.—*The Christian Religion*, page 16.

We say, Amen. The reader of Ingersollism will notice that he never assails a text as an "interpolation" unless it stands in the way of his own pet theories; and next, he never gives any higher authority to prove these texts to be interpolations than his own words.

Again, as Matthew is the only Evangelist who gives us an extensive report of the sermon on the Mount, there is far greater reason for opening Ingersollian fire upon it than

against Mark XVI., 16. This sermon, which, by his own logic, must be an "interpolation," he quotes from, and warmly commends these quotations in "What Must We Do to be saved," pages 25-27. Which requires the greater faith, to believe Ingersollism, or to believe the Gospel of Christ?

INGERSOLL.

It is sufficient to say that Luke agrees substantially with Matthew and Mark.—*What Must We Do to be Saved*, page 45.

That is, agrees with them in saying nothing about believing.

BIBLE.

When He saw their faith, he said unto him, Man, thy sins are forgiven thee.—*Luke v.*, 20.

Here is the forgiveness of sins by faith.

Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.—*Luke viii.*, 12.

A clear reference to the "necessity of believing" something.

And the apostles said unto the Lord, Increase our faith.—*Luke xvii.*, 5.

Matthew, *Mark* and *Luke* are not "as silent as empty tombs" as to the necessity of believing anything.

INGERSOLL.

In the book of John all these doctrines of regeneration—that it is necessary to believe in the Lord Jesus Christ; that salvation depends upon belief, in this book of John

all these doctrines find their warrant; nowhere else.—*What Must We Do to be Saved*, page 53.

See *Matthew*, *Mark* and *Luke* as quoted previously, and also the following from the

BIBLE.

Believe on the Lord Jesus Christ and thou shalt be saved.—*Acts xvii.* 31.

St. Luke wrote the book of Acts.

Purifying their hearts by faith—*Acts xv*, 9.

Read the eleventh chapter of Hebrews, which is almost entirely on *Faith*.

By grace are ye saved through faith.—*Eph. ii.*, 8,

The just shall live by faith.—*Rom. i.*, 17.

Fight the good fight of faith.—1 *Tim. vi.*, 12.

And the prayer of faith shall save the sick.—(James v., 15.)

And many more passages which might be cited. Now revert to Ingersoll's statement that the "doctrine" that "salvation depends upon belief" can be found "nowhere else" but in the "book of John!" He "ought to explain, and without any unnecessary delay, why such" misrepresentations are made by him.

A man who cannot make more correct statements we "*would respectfully suggest should retire from the business.*"

INGERSOLL.

I never will ask any God to treat me better than I treat my fellow men.—*What Must We Do to be Saved*, page 26.

Will he ask God to treat him better than he treats God's Bible?

INGERSOLL.

I do not pretend to tell what all the truth is. I do not pretend to have fathomed the abyss—nor to have floated on outstretched wings level with the dim heights of thought. I simply plead for freedom.—*Some Mistakes of Moses*, page 67.

“Why” did he not say, “I do not pretend to tell the truth at all.” One would think he must either have been in some “abyss” or “floating” somewhere when he wrote the foregoing misrepresentations. Is it any wonder he “simply pleads for freedom?”

INGERSOLL.

When a man loses confidence in Moses, must the people lose confidence in him?—*The Ghosts*, page 63.

No, provided he tells the truth.

“I do not pretend to tell what all the truth is” about Ingersollism, but “simply plead” for candid statements. In writing this volume we have passed through a lazaretto of blasphemous literature. If near the surface of the “abyss,” the atmosphere is so foul, what would be revealed by “fathoming” it?

INGERSOLL.

God rewards only for believing something that is unreasonable. If you believe something that is improbable and unreasonable, you are a Christian, but if you believe something you know is not so, then you are a saint.—*What Must We Do to be Saved*, page 79.

And if you believe Ingersoll's "unreasonable" and "contradictory" theories, what are you? A "christian," a "saint," an "angel," or a "devil?"

Notwithstanding Ingersoll's denunciation of "beliefs," he has one of his own. Where did he get it?

INGERSOLL.

I believe in the gospel of cheerfulness, the gospel of good nature, the gospel of good health. * * Take care of our bodies and our souls will take care of themselves. * * * I believe in the gospel of good living. * * I believe in the gospel of good clothes, I believe in the gospel of good houses, in the gospel of water and soap, I believe in the gospel of intelligence, in the gospel of education. * * I believe in the gospel of justice that we must reap what we sow, * * and I believe too, in the gospel of liberty. * * * I believe in this great gospel of humanity.—*What Must We Do to be Saved*, pages 83-86.

O Ingersoll! great is thy faith.

Again :

A believer is a bird in a cage, a free-thinker is an eagle parting the clouds with tireless wing.—*The Gods and Other Lectures*, page 190.

But Mr. Ingersoll, according to his own confession of Faith, is a "*believer*." As he has "caged" himself, we hereby open the door and invite him to come out.

Did Mr. Ingersoll originate his "belief?"

No. All that there is good in it he borrowed from the Bible he so insanely assails, and the bad against which he wars is not found in the word of the Lord.

INGERSOLL : Gospel of Cheerfulness.

BIBLE : Rejoice evermore.—1 *Thess. v.*, 16.

Rejoice and be exceeding glad.—*Matt. v.*, 12.

INGERSOLL : Gospel of Good Health.

BIBLE : Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—*John iii.*, 2.

If any man defile the temple of God, him shall God destroy.—1 *Cor.*, *iii.*, 17.

INGERSOLL : Gospel of Good Living.

BIBLE : But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than (Ingersoll) an infidel.—1st *Tim. v.*, 8.

INGERSOLL : Gospel of Water and Soap.

BIBLE : Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—*Heb.*, *x.*, 22.

For he is like a refiner's fire, and like fuller's soap.—*Malachi iii.*, 2.

INGERSOLL : Gospel of Justice.

BIBLE : Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.—*Luke xx.*, 25.

INGERSOLL : We must reap what we sow.

BIBLE : Be not deceived ; God is not mocked : for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption ; but he that soweth to the spirit shall of the spirit reap life everlasting.—*Gal. vi.*, 7.

INGERSOLL : And if you have ever clothed another with woe, as a garment of pain, you will never be quite as happy as though you had not done that thing. No forgiveness by the Gods. Eternal, inexorable, everlasting justice, so far as nature is concerned. You must reap the results of your acts, even when forgiven by the one you have injured. It is not as though the injury had not been done. That is what I believe in, and if it goes hard with me I will stand it, and

I will cling to my logic and I will bear it like a man.—*What Must We Do to be Saved*, page 85.

Christians believe in “eternal, inexorable, everlasting justice,” but they cannot see how such “justice” can exist without a God as a Judge and a future life in which to be judged. Does Ingersoll’s God—Nature—mete out justice to all the wicked in this world? Here is a man who secretly commits murder, he does not confess his crime and no one knows who did it. The murderer dies too soon to receive “justice” in this life and there being no hereafter, and no God but “Nature,” where does “Nature” mete out “eternal * * justice” to this murderer? Many die while committing crimes and never receive “justice” in this world. When and where will they receive it? Is not Ingersoll’s “Nature” God very unjust and cruel to allow such crimes to pass unpunished? Will “Nature” ever correct the wrongs of which Ingersoll complains? If death “ends all,” then his God of Materialism is the most cruel and inexorable of all beings. Referring to the God of the Jews, Ingersoll says:

Can you believe that such directions were given by any being except an infinite fiend?—*The Gods*, page 13.

Again:

It is impossible to conceive of a more thoroughly despicable, hateful, and arrogant being, than the Jewish god. He is without a redeeming feature. In the mythology of the world he has no parallel. He, only, is never touched

by agony and tears. He delights only in blood and pain. Human affections are naught to him. He cares neither for love nor music, beauty nor joy. A false friend, an unjust judge, a braggart, hypocrite, and tyrant, sincere in hatred, jealous, vain, and revengeful, false in promise, honest in curse, suspicious, ignorant, and changeable, infamous and hideous:—such is the God of the Pentateuch.—*Some Mistakes of Moses*, pages 239, 240.

Were the above blasphemous utterances true, his Materialistic God is no better. Is his God ever “touched by agony and tears,” and has he not “delighted in blood and pain?”

Think of the Neros, Caligulas, and Napoleons of earth, to whom “Nature” has never meted “eternal justice.”

If there is no God but “Nature,” not only will the unpunished crimes of earth never receive their dues, but this Materialistic God is responsible for all the sin, misery, crime and wretchedness of earth, and “Nature” becomes the most incorrigible of all “infinite fiends,” the most “infamous and hideous” of all beings in the universe.

The Bible, and that only, speaks of a God who will give “everlasting justice” to all his creatures, who will “reward every man according to his works.” (Matt. xvi., 27.)

There is a higher Court than “Nature.”

BIBLE.

And I saw a GREAT WHITE THRONE, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the

dead, *small and great, stand* before GOD; and the books were opened: and another book was opened, which is the *book of life*; and the dead were *judged* out of those things which were written in the books, according to their works.—*Rev. xx.*, 11, 12.

FOR WE MUST ALL APPEAR BEFORE THE JUDGMENT SEAT OF CHRIST.—*II Cor.*, v., 10.

INGERSOLL: Gospel of Liberty.

BIBLE: Proclaim liberty throughout all the land, unto all the inhabitants thereof.—*Lev. xxv.*, 10.

And I will walk at liberty.—*Psa. xix.*, 45.

Proclaim liberty to the captives.—*Isa. lxi.*, 1.

The glorious liberty of the children of God.—*Rom. viii.*, 21.

Etc., etc.

INGERSOLL'S GOSPEL OF MERCY: "I have made up my mind that, if there is a God, he will be merciful to the merciful. Upon that rock I stand.—*What Must We Do to be Saved*, page 89.

BIBLE: Blessed are the merciful, for they shall obtain mercy.—*Jesus, Matthew v.*, 7.

INGERSOLL'S GOSPEL OF EQUAL RIGHTS: This is my doctrine—Give every other human being every right you claim for yourself.—*The Ghosts and Other Lectures*, page 91.

"My doctrine!!" Jesus preached it ages before Ingersoll was born.

BIBLE: Whatsoever ye would that men should do to you, do ye even so to them.—*Matthew vii.*, 12.

INGERSOLL'S GOSPEL OF FORGIVENESS: I do not believe in forgiveness as it is preached by the church. We do not need the forgiveness of God but of each other and of ourselves. If I rob Mr. Smith, and God forgives me, how does that help Smith?—*What Must We Do to be Saved*, page 84.

BIBLE: And *forgive us our debts, as we forgive our debtors*.—*Matthew vi.*, 12.

Therefore, if thou bring thy gift to the altar and there

rememberest that thy brother hath aught against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother and then come and offer thy gift.—*Matthew* v., 23, 24.

“ If I rob Mr. Smith,” the crime is two-fold. I sin against God, breaking his law, “ Thou shalt not steal,” and I wrong Mr. Smith. God will not forgive me unless I confess my sin both to him and to Mr. Smith, and restore to the latter that which is stolen. Even under the old dispensation, stealing was expensive work.

If a man shall steal an ox, or a sheep, and kill it, or sell it, he shall restore five oxen for an ox, and four sheep for a sheep.—*Exodus* xxii., 1.

It is Christianity and not Atheism that leads men to confess and ask forgiveness and restore stolen goods. Men are not led to make restitution by attending Free Thinkers’ conventions ; but following in the wake of thorough Christian revivals, such instances often occur. Infidelity is an opiate to stupefy the conscience, while Revealed Religion is the trumpet to arouse it to action.

But where did Mr. Ingersoll get his “ gospel,” and how are we to accept it without “ believing ? ”

We challenge any assailant of the Bible to name a moral excellence acknowledged to be such that is not in the list of Biblical virtues. All there is that is sublime or

beautiful in sentiment in the writings of the infidel world, is borrowed directly or indirectly from Revelation, and is but the distant echo of Sinai's thunder or of the rending rocks of Calvary.

Do we find in Ingersollism a satisfactory answer to the question, "What Must I do to be Saved?" Are we ready to trust ourselves in such a life boat to cross the swellings of Jordan? No, we may travel through all the mysteries of natural religion, go and stand upon the ocean shore and listen to the music of the waves, circumnavigate the globe, ascend into the starry heavens and listen to the harmony of the spheres, search all the pages of Infidel philosophy, and we find no complete and satisfactory answer to the question till we come to Revealed Religion, and this answers it most sweetly:

BELIEVE ON THE LORD JESUS CHRIST AND THOU SHALT BE SAVED.—*Acts xvi.*, 31.

XXI.

F.

FIRMAMENT.

INGERSOLL.

We are next informed by Moses that God said: "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." * * * The truth is

Moses regarded the firmament as a solid affair. It was where God lived and where water was kept. It was for this reason they used to pray for rain ; they supposed some angel could with a lever raise a gate and let out the quantity of moisture desired. * * * Nothing is clearer than that Moses regarded the firmament as a vast material division that separated the waters of the world and upon whose floor God lived surrounded by his sons. In no other way could he account for rain * * He did not know that the sun wooed with amorous kisses the waves of the sea, and that they clad in glorified mist rising to meet their lover were by disappointment changed to tears and fell as rain.—*Some Mistakes of Moses*, page 64.

Boo Hoo!! “Nothing is clearer than that Moses did not regard the firmament as a vast material division,” etc.

Our translators, by following the *firmamentum* of the vulgate, which is a translation of the *stereoma* of the septuagint have deprived this passage of all sense and meaning. The Hebrew word *rakia* from *raka*, to spread out as the curtain of a tent or pavilion—simply signifies an expanse or space.—*Clark's Commentary*.

Ingersoll has mistaken the mistake of the translators for a “Mistake of Moses.”

INGERSOLL.

God did not even keep his own sons at home, but allowed them to leave their abode in the firmament and make love to the daughters of men.—*Some Mistakes of Moses*, page 139.

BIBLE.

The sons of God saw the daughters of men that they were fair and they took them wives of all which they chose.—*Gen., vi., 2.*

There is not a word in the Bible in reference

to the "Sons of God leaving their abode in the firmament."

XXII.

FLOOD.

INGERSOLL.

Why did he (God) not have his flood first, and drown the devil, before he made a man and woman?—*Orthodoxy*, page 15.

We cannot tell, perhaps it was :

(1.) For the same reason he lets the devil's children live so long who are so much like the evil one.

(2.) Because some Infidel might have complained of the cruelty of God in killing the devil.

(3.) Because he did not wish either to soil his hands or spoil the rain water.

(4.) Because if the devil had been drowned there would have been no infidels.

(5.) Because there would have been no opposition and "opposition is the life of business."

(6.) Because God did not desire to orphan so many children at once.

(7.) Because Ingersoll could not then have lectured, abusing the Almighty at so much per capita. Had the devil been drowned the world

would have been christianized, and no one would have attended infidel lectures.

Answer a fool according to his folly, lest he be wise in his own conceit.—*Proverbs* xxvi., 5.

INGERSOLL.

In the Bible there are two accounts. In one account, Noah was to take two of all beasts, birds and creeping things into the ark, while in the other, he was commanded to take of clean beasts, and all birds by sevens of each kind.—*Some Mistakes of Moses*, page 166.

BIBLE.

And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep *them* alive with thee : they shall be male and female.

Of fowls after their kind; and of cattle after their kind, of every creeping thing of the earth after his kind ; two of every sort shall come unto thee to keep *them* alive.—*Genesis* vi., 19-20.

Of every clean beast shalt thou take to thee by sevens, the male and his female : and of beasts that *are* not clean by two, the male and his female.

Of fowls also of the air by sevens, the male and the female ; to keep seed alive upon the face of all the earth.—*Genesis* vii., 2-3.

“Noah was to take” one pair (two) of every “unclean” animal, and “seven” pair (seven twos) of every “clean” beast, so there is no contradiction here. “Seven”. pair of each kind could enter by “twos” as well as one pair. With seven pair of the clean beasts he would have some for food and sacrifice, (*see Gen. viii.*, 20) and still preserve one or more pair of every clean beast.

INGERSOLL.

In his gratitude Noah built an altar and took of every clean beast and of every clean fowl, and offered burnt offerings. And the Lord smelled a sweet savor and said in his heart that he would not any more curse the ground for man's sake. For saying this in his heart the Lord gives as a reason, not that man is, or will be good, but because 'the imagination of man's heart is evil from his youth.' God destroyed man because "the wickedness of man was great in the earth, and *because every imagination of the thoughts of his heart was only evil continually.* And he promised for the same reason not to destroy him again. Will some gentleman skilled in theology give us an explanation?—*Some Mistakes of Moses*, page 162.

No "gentleman skilled in theology" is needed to give an explanation, as the Bible explains itself when quoted and translated properly.

BIBLE.

And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually.—*Gen. vi*, 5.

In Ingersoll's quotation of the above, the words "and because" are "interpolated."

And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth.—*Gen. viii.*, 21.

God does not assign the "same reason" for not destroying man that he did for his destruction. The Hebrew word "for"—"ki"—should be rendered "although." I will not again curse the ground * * * *although* the imagination," etc. Ingersoll might have learned this from most any reference Bible.

XXIII.

FORGIVENESS.

INGERSOLL.

They say that God says to me, "Forgive your enemies," I say, "I do;" but he says, "I will damn mine." God should be consistent. If he wants me to forgive my enemies he should forgive his. I am asked to forgive enemies who can hurt me. God is only asked to forgive enemies who cannot hurt him. He certainly ought to be as generous as he asks us to be. And I want no God to forgive me unless I am willing to forgive others, and unless I do forgive others.—*Orthodoxy*, page 37.

God is "consistent." He forgives "his enemies" when they ask it sincerely, with an intention to reform, which is all God requires of us.

BIBLE.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—*Isa. lv.*, 7.

For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.—*Psa. lxxxvi.*, 5.

Jesus taught that God will not "forgive me unless I am willing to forgive others."

And forgive us our debts as we forgive our debtors.—*Matt. vi.*, 12.

He prayed for his enemies.

Father, forgive them, for they know not what they do.—*xxiii.*, 34.

"God says I will damn mine." Where

does God say this? "God is love" and desires the salvation of all; but He will not destroy our prerogative of choice. Man is not a "machine"—under the control of the Almighty as a locomotive is under the management of the engineer. God places before us life and death, and by every consideration urges us to choose life. He will not coerce us into his service. He warns us of danger; but permits us to choose for ourselves. See yon bridge. The timbers have become rotten the masonry is giving away, it is nearly ready to fall. It has been pronounced unsafe by the proper authorities. A notice is placed at both ends of the bridge in large letters,

"CONDEMNED."

Travelers are warned not to cross. But here comes a reckless man with a fine horse and carriage. He sees the warning and reads it. Friends expostulate with him, but all in vain. On he goes, and breaks through and is drowned. Who is to blame? The sign? No. The civil authorities? No. They met the requirements of the law and posted the notices. Who is responsible? His friends who entreated him to stop? No. Who is to blame? The careless driver. He destroyed himself by discarding all the signals of danger.

Here is the bridge of sinful pleasure under which flows the stream of Eternal Death.

How the stream originated, whether in Eden or somewhere else, is not the most vital question, but can we avoid it, is of paramount importance. The Divine Government has placed a sign upon the bridge written in characters so plain as not to be misunderstood :

“THE WAGES OF SIN IS DEATH.”

An Open Bible, The Holy Spirit, praying men and women, warn the sinner to keep off. But if, after all the warnings, he drives on saying :

Notwithstanding the advice of the clergy, I have concluded to pursue my own course, to tell my honest thoughts and to have my freedom in this world, whatever my fate may be in the next.—Some Mistakes of Moses, page 43.

And if he breaks through into the dark waters of eternal death, who is responsible? The bridge? No. The Bible? No. The Holy Ghost? No. The Divine Government? No. The “clergy?” No. God has not “damned” that man. He has destroyed himself. He chose death and received it. Infidels may cry, “No danger ;” but this does not remove the peril. The bridge of unbelief is unsafe, and has been condemned. The warning signals are displayed. Multitudes of unbelievers have driven recklessly on and died in despair.

How different the route leading to heaven which is perfectly safe, guarded by angels, watched over by him whose eye “never sleeps

nor slumbers ;" its terminus, not in an abyss of darkness, but in that City of Light above.

And there shall be no night there ; and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever.—*Rev. xxii., 5.*

XXIV.

FOREIGNERS.

INGERSOLL.

Jehovah hated foreigners. The Gentiles were left without forgiveness.—*The Christian Religion, page 15.*

BIBLE.

And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one born in the land : for no uncircumcised person shall eat thereof. One law shall be to him that is home-born, and unto the stranger that sojourneth among you.—*Exodus xii., 48-49. See also Lev. xvii., 8. Numbers xv., 15.*

All who were not descendants of some one of the twelve sons of Jacob, or of Ephraim and Manasseh, the two sons of Joseph, were reputed *strangers* or *proselytes* among the Jews. But of those strangers or proselytes there were two kinds, called among them *proselytes of the gate* and *proselytes of justice* or of the covenant. The former were such as wished to dwell among the Jews, but would not submit to be circumcised ; they, however, acknowledged the true God, avoided all idolatry, and observed the seven precepts of Noah, but were not obliged to observe any of the Mosaic institutions. The latter submitted to be circumcised, obliged themselves to observe all the rights and ceremonies of the law, and were in nothing different from the Jews but

merely in their once having been *heathens*. The former, or *proselytes of the gate*, might not eat the passover or partake of any of the sacred festivals; but the latter, the *proselytes of the covenant*, had the same rights, spiritual and secular, as the Jews themselves.—*Clark's Commentary*, vol. 1, page 357.

Thou shalt neither vex a stranger nor oppress him, for ye were strangers in the land of Egypt.—*Exodus* xxii., 21.

And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt; I am the Lord your God.—*Lev.* xix., 33-35.

Would it not be well if such a law, respecting “vexing” or “oppressing” strangers, were enforced among all the nations of the world?

“Jehovah” did not “hate foreigners.” “The Gentiles” were not “left without forgiveness.” They might become members of the Jewish Church by conforming to the Mosaic law. The Cities of Refuge were for “strangers” and “sojourners” as well as Jews. They were free to all who desired to flee thither for safety.

XXV.

G.

GENEALOGY.

INGERSOLL.

Two of the witnesses, Matthew and Luke, give the genealogy of Christ. Matthew says that there were forty two generations from Abraham to Christ. Luke insists that there were forty-two from Christ to David, while Matthew gives the number as twenty-eight. It may be said that this is an old objection. An objection remains young until it has been answered. Is it not wonderful that Luke and Matthew do not agree on a single name of Christ's ancestors for thirty-seven generations.—*The Christian Religion*, page 70.

This is one of Thomas Paine's old objections reiterated by Ingersoll.

The word generation in Scripture has a variety of meanings.

This word is used for the history and genealogy of any man. For example: This is the book of the generations of Adam.—*Gen. v.*, 1. This is the history of Adam's creation, and that of his posterity. These are the generations of the heavens and of the earth.—*Gen. ii.*, 4. This is a recital of the creation of heaven and earth. And in *Matt. i.*, 1. The book of the generation of Jesus Christ, the son of David. This is the genealogy of Jesus Christ and the history of his life, death and resurrection. It is likewise taken for persons or people who live in some one age.—*Heb. iii.*, 10. I was grieved with that generation; with those men that came out of Egypt, and rebelled against me in the wilderness. * * * The men of this generation, the men who are now alive.—*Luke xi.*, 31. * * * The ancients sometimes computed by generations and the Scripture follows

frequently this method. * * * By some of the ancients a generation was fixed at a hundred years, by others at a hundred and ten, by others at thirty-three, thirty, five-and-twenty, and even at twenty years; so that there was nothing uniform and settled in this matter, only it is remarked that the continuance of generations is so much longer as it comes nearer to the more ancient times.—*Cruden*.

Matthew gives the generations in reference to time—the average life of man—which, as we have seen, would be lengthened in proportion as we traced it towards the creation, Luke gives us the succession of individuals, from father to son, etc.

It will be readily seen that a generation in time—the average life of man—might include more than one generation of individuals.

It is “not wonderful that Luke and Matthew do not agree on a single name of Christ’s ancestors for thirty-seven generations,” since *Matthew* gives the *genealogy* of *Joseph*, and *Luke* the *genealogy* of *Mary*.

XXVI.

GOD.

INGERSOLL.

Man has no ideas, and can have none, except those suggested by his surroundings.—*The Gods*, page 27.

If the above statement be true, it certainly proves the existence of a Supreme Being.

In all ages there have been men who had the idea of a God. Whence did this idea originate? As "man can have no ideas except those suggested by his surroundings," there must have been an Omnipresent Being surrounding man in every age, else whence came the idea?

To me, it seems easy to account for these ideas concerning gods and devils. They are a perfectly natural production. Man has created them all, and under the same circumstances would create them again. Man has not only created all these gods, but he has created them out of the materials by which he has been surrounded. Generally he has modeled them after himself, and has given them hands, heads, feet, eyes, ears and organs of speech. Each nation made its gods and devils speak its language not only, but put in their mouths the same mistakes in history, geography, astronomy, and in all matters of fact, generally made by the people. No god was ever in advance of the nation that created him. The negroes represented their deities with black skins and curly hair. The Mongolian gave to his a yellow complexion and dark almond-shaped eyes. The Jews were not allowed to paint theirs or we should have seen Jehovah with a full beard, an oval face and an aquiline nose. Zeus was a perfect Greek and Jove looked as though a member of the Roman senate. The Gods of Egypt had the patient face and placid look of the loving people who made them. The Gods of northern countries were represented warmly clad in robes of fur; those of the tropics were naked. The Gods of India were often mounted upon elephants; those of some islands were great swimmers, and the deities of the Arctic zone were passionately fond of whales' blubber.—*The Gods*, pages 23-24.

Ingersoll in attempting to place Jehovah on a level with heathen deities is compelled to make statements, which traced to their logical

conclusions, prove Jehovah's superiority to man and all man "created" Gods. He portrays the features of the heathen deities. If man "made" all these gods and "modeled them after himself," "why" does not Ingersoll describe to us the Jewish portrait of Jehovah instead of imagining how he would have looked if the "Jews had been allowed to paint him?" If the Jewish nation created Jehovah, why were they not allowed to paint his image? Why this exception among the thousands of deities? Simply because there was no visible object like Jehovah. Who gave the prohibition? Jehovah himself, who knew that a true representation of himself could not be made by man. Had the Jews, like other nations, "created" a God, they would have had his image before them which "resembled his creators."

Again, if "man has no ideas and can have none except those suggested by his surroundings," and cannot "reach beyond nature even in thought," whence did the Jews get the idea of a God that could not be represented by any visible object in all the realm of nature, and that it was a sin to attempt to make his likeness? No other of the vast number of Gods whom Ingersoll names made such a prohibition. Man-made deities were subject to their makers, but the God of the Bible was subject to no other being. His law was supreme.

INGERSOLL AGAINST HIMSELF.

I do not say there is none. I do not know. As I have said before, this is the only planet I was ever on. I live in one of the rural districts of the universe, and do not know about these things as much as the clergy pretend to; but if they know no more about the other world than they do about this, it is not worth mentioning.—*Orthodoxy*, page 13.

Note carefully the above in which he says "I do not say there is none," (no God,) then read the following :

Beyond the universe there is nothing, and within the universe the supernatural does not and cannot exist. The moment these great truths are understood and admitted, a belief in general or special providence becomes impossible.—*The Gods*, page 57.

The universe * * is the only thing that *ever did, does, or can exist*.—*The Christian Religion*, page 49.

If the last two statements do not constitute a denial of the existence of a God, then what does? Most any man living in "rural" districts ought to be able to perceive this. Even the "clergy" can see it.

XXVII.
H.**HAPPINESS.****INGERSOLL.**

Happiness is the only possible good, and all that tends to the happiness of man is right, and is of value. All that tends to develop the bodies and minds of men—all that

gives us better houses, better clothes, better food, better pictures, grander music, better heads, better hearts—all that renders us more intellectual and more loving, nearer just; that makes us better husbands and wives, better children, better citizens—all these things combined produce what I call Progress.—*The Ghosts*, page 59.

And the above are the legitimate results of Christianity, clusters from that great vineyard—Revealed Religion. Infidelity gathers the fruit and carries it to man as the product of Atheism. It acts like a boy in whose hand has been placed a dollar to hand to a beggar. He gives it to him with all the importance of a millionaire. The blessing he conveys is only borrowed, and all the benefit Infidelity seems to carry to the race is borrowed from the very Gospel it ridicules. It swells on borrowed capital. Is a man made “better” by embracing Atheism? Will this check his lying, cheating, stealing, or “whipping” his wife?

It is the direct and indirect influence of Christianity that “better” the condition of the race. Ingersoll says: “All these things combined produce what I call Progress.” But what he calls “Progress” is only the result, it is not the cause.

Again, by what standard are we to judge of the “better houses, clothes, food, pictures,” etc.? What one might consider “better,” another might regard as worse. The savage believes “happiness the only possible good,”

as he slakes his thirst in the blood of his victim. Will Atheism teach him differently? Would it not be "better" to say, "holiness is the only possible good, and all that tends to the purification of man is right?" In proportion as man is cleansed from his sin, in that proportion will man find true happiness. The Gospel seeks to make men happy by making them good.

BIBLE.

But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits without partiality and without hypocrisy.—*James iii., 17.*

Infidelity and false religions would purify the stream, leaving the fountain corrupt. The Gospel aims at the heart. "Is thine heart right?" is the great question. Many would like the peace first, and the purifying only, if they must submit to it. Other religions may write: First, peaceable, then pure. Enjoy yourselves in sin in this life, and at death, or after, be purified and prepared to enter heaven. The Gospel reverses this order, and writes, in all its teachings: "*First pure, then peaceable.*" This is the foundation of all true happiness, the Alpha, the Summum Bonum of the Gospel.

A little girl was asked, if she could have but one of the blessings Jesus pronounced in his

Sermon on the Mount, which one of them she would prefer or which character she would rather be. Her beautiful answer was: "I would rather be the pure in heart, since if I had a pure heart I should have all the other beatitudes thrown in. I should have the mercy, the meekness," etc.

The true source of happiness is in "Holiness unto the Lord."

Can the belief of no God, no Redeemer, no Holy Ghost, no Revelation, add to the sum of human bliss? Grant for a moment that these doctrines may add to the happiness of those who have the blessings of health and property, pray what consolation can Infidelity furnish to the deformed, to the poor, to the sick, to the aged, to the dying? Will it comfort a man to tell him he is only the "evolved" form of a lower grade of being and it is necessary for him to pass away to make room for "evolved" forms of a higher order? Go to his bedside and speak to him about "Natural Selection," "The Survival of the Fittest," and will he be comforted? What consolation can Ingersollism, with all its boasted goodness, bring to the sorrowing ones of earth? Let the Sun of Righteousness arise upon the suffering and dying with healing in his wings, and how quickly the shadows flee away.

Sometimes in our dreams we fancy our-

selves away on the hillside. We have retired weary, weary in our search for earthly treasures. We behold scattered around us gold and silver coins, precious stones and sparkling diamonds. We gather them as rapidly as possible ; we fill our pockets, we fill our baskets, and while in our greatest haste and eagerness to gather more, we wake, 'tis all a dream, a vision of the night. Infidelity leads us to dream of treasures, to dream of happiness, but the Gospel of Christ leads us to true riches, and solid comfort. It does not lead us on in pursuit of that which it never gives, but brings us into possession of the Pearl of Great Price and opens up before us "an inheritance incorruptible, undefiled and that fadeth not away."

But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.—*Matt.*, vi., 33.

XXVIII.

HELPMEEET.

INGERSOLL.

He (God) made the beasts and tried to induce Adam to take one for "an helpmeet." If I am incorrect read the following and tell me what it means :

"And the Lord God said it is not good that the man should be alone, I will make him an helpmeet for him. And out of the ground the Lord God formed every beast of

the field and every fowl of the air and brought them unto Adam to see what he would call them, and whatsoever Adam called every living creature that was the name thereof.

“And Adam gave names to all cattle and to the fowl of the air and to every beast of the field, but for Adam there was not found an helpmeet for him ”

Unless the Lord was looking for an helpmeet for Adam, why did he cause the animals to pass before him, and why did he after the menagerie had passed by pathetically exclaim : “ But for Adam there was not found an helpmeet for him ? ”—*Some Mistakes of Moses, page 114.*

Ingersoll has quoted the reason above from the

BIBLE.

And brought them unto Adam to see what he would call them.—*Gen. ii., 19.*

And not to “ *induce Adam to take one of them for an helpmeet.* ”

INGERSOLL.

It seems that Adam saw nothing that struck his fancy. The fairest ape, the sprightliest champanzee, the loveliest baboon, the most bewitching orang outang, the most fascinating gorilla, failed to touch with love's sweet pain poor Adam's lonely heart. Let us rejoice that this was so. Had he fallen in love, then there never would have been a free thinker in this world—*Some Mistakes of Moses, page 114.*

Will Ingersoll define a “ sweet pain ? ” All the pain we have experienced has been anything but “ sweet.” Suppose the “ fairest ape ” had touched with love's “ sweet pain ” poor Adam's lonely heart. He would only have fallen in love with one of his own ancestry which was not then as fully “ evolved ” as him-

self. Had he been an evolutionist he might possibly have hoped that her apeship would sometime develop into true womanhood.

INGERSOLL.

Imagine the Lord God with a bone in his hand with which to start a woman trying to make up his mind whether to make a blonde or a brunette!"—*Ibid*, page 116.

And the above picture could exist only in imagination. But suppose it were literally true, would it be any more ridiculous than to believe that woman is only an "evolved" ape? or that man sprang from the "Moner?"

XXIX.

HOME.

INGERSOLL.

Let me tell you to day it is far more important to build a home than to erect a church. The holiest temple beneath the stars is a home that love has built, and the holiest altar in all the wide world is the fireside around which gather father, mother and the sweet babes.—*What Must We Do to be Saved*, page 32.

And such a home is not the fruit of Atheism, but of Christianity. Ingersollism can come to these homes already built and be eloquent over them, but it cannot independent of the light of Revealed religion, erect them. Whence the principles which make "Home * * the holiest temple beneath the stars?"

“Why” do we not find such “homes” in heathen darkness?

What is “home” in India, in a Kaffir Kraal, or in Mormondom?

All the true and beautiful sentiments Infidelity utters about the home or the family were borrowed from the Christian Religion.

In the Bible will be found no description of a civilized home.—*The Ghosts*, page 140.

Was it not a “civilized” home described by Jesus in the Parable of the Prodigal Son?

Was it an “*uncivilized*” father that ran to meet the returning boy, that killed the fatted calf, fed the half starved youth, and exchanged his rags for the best robe in the house?

XXX.

I.

IMAGE OF GOD.

INGERSOLL.

We are next informed by the author of the Pentateuch that God said, “Let us make man in our image, after our likeness.” * * * If this account means anything, it means that man was created in the physical image and likeness of God.—*Some Mistakes of Moses*, page 92.

BIBLE.

And have put on the new man which is renewed in knowledge after the image of him that created him.—*Col. iii.*, 10.

And that ye put on the new man which after God is created in righteousness and true holiness.—*Eph. iv.*, 24.

The Bible in no instance teaches that man was created in the physical image of his maker. He was created after the moral likeness of God—pure, and the texts quoted above clearly prove that the image of God, in the scriptural sense, signifies “righteousness and true holiness.”

INGERSOLL.

Moses, while he speaks of man as having been made in the image of God, never speaks of God except as having the form of a man.—*Some Mistakes of Moses*, page 92.

BIBLE.

In the beginning God created the heaven and the earth.—*Gen. i.*, 1.

Read, also, *Gen. xxviii.*, 21; *xxxix.*, 9; *xxxii.*, 9; etc.

The Eternal God is thy refuge.—*Deut. xxxiii.*, 27.

God is not a man that he should lie.—*Numbers xxiii.*, 19.

Do not these texts “speak of God” without representing him as “having the form of a man?”

XXXI.

IMMORTALITY.

INGERSOLL.

Upon the subject of a future state there is not one word in the Pentateuch.—*Some Mistakes of Moses*, page 47.

BIBLE.

And Enoch walked with God, and he was not, for God took him.—*Gen. v., 24.*

Here is one mentioned in the “Pentateuch” who did not die but was translated.

INGERSOLL.

Neither the Bible nor the Church gave us the idea of immortality. The Old Testament tells us how we lost immortality, and it does not say a word about another world, from the first mistake in Genesis to the last curse in Malachi.—*Orthodoxy, page*

BIBLE.

And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.—*2d Kings, ii., 11.*

Elijah, mentioned in the “Old Testament,” was carried into “another world” without dying.

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God.—*Job xix., 25, 26.*

One more “Old Testament” reference to “another world.”

INGERSOLL.

If Christ was in fact God, why did he not plainly say there is another life? Why did he not tell us something about it? Why did he not turn the tear-stained hope of immortality into the glad knowledge of another life? Why did he go dumbly to his death and leave the world in darkness and in doubt? Why? Because he was a man and did not know.—*Orthodoxy, pages 46, 47.*

BIBLE.

In my Father's house are many mansions : if it *were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also.—*Christ, John xiv.*, 2, 3.

And these shall go away into everlasting punishment : but the righteous into life eternal.—*Christ, Matthew xxv.*, 46.

But he shall receive * * * in the world to come eternal life.—*Christ, Mark x.*, 30.

“Christ” did not “go dumbly to his death and leave the world in darkness and doubt” in reference to another life.”

XXXII.**J.****JESUS CHRIST.****INGERSOLL.**

I cannot believe in the miraculous origin of Jesus Christ. I believe he was the son of Joseph and Mary ; that Joseph and Mary had been duly and legally married ; that he was the legitimate offspring of that union. Nobody ever believed the contrary until he had been dead at least 150 years. Neither Matthew, Mark or Luke ever dreamed that he was of divine origin. He did not say to either Matthew, Mark or Luke, or to any one in their hearing, that he was the Son of God, or that he was miraculously conceived. He did not say it. It may be asserted that he said it to John. But John did not write the gospel that bears his name. The angel Gabriel, who, they say, brought the

news, never wrote a word upon the subject. The mother of Christ never wrote a word upon the subject. His alleged father never wrote a word upon the subject, and Joseph never admitted the story.—*Orthodoxy*, page 27.

BIBLE.

Now the birth of Jesus Christ was on this wise : When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS : for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us. Then Joseph being raised from sleep, did as the angel of the Lord had bidden him and took unto him his wife.—*Matthew* 1, 18-24.

Here is positive evidence that Joseph “admitted the story” and sanctioned the whole transaction by living with Mary as his wife.

He trusted in God ; let him deliver him now if he will save him ; for he said I am the Son of God.—*Matthew* xxvii. 43.

Christ’s enemies, who did not believe in his “divine origin,” here affirm that he said “I am the Son of God.”

The beginning of the gospel of Jesus Christ the Son of God.—*Mark* i., 1.

Mark certainly believed Christ was of "divine origin."

And the angel answered and said unto her : The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God.—*Luke i., 35.*

We do not know whether "Matthew, Mark or Luke" ever "dreamed that Christ was of divine origin" or not, but when wide awake they knew him to be the "Son of God"

In the beginning was the Word, and the word was with God, and the word was God.—*John i., 1.*

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world.—*John i., 29.*

Before Abraham was I am.—*John viii., 58.*

I came forth from the Father, and am come into the world again. I leave the world : and go to the Father.—*Jesus, John xvi., 28.*

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.—*Jesus, John xvii., 5.*

The foregoing and many other texts from "John" prove the "divine origin" of Christ. If "John did not write the Gospel that bears his name," it is Ingersoll's duty to inform us who did write it? He here attempts to throw aside John's testimony, because it is against his case, and the reader will find this characteristic of his works.

The gospels were written so long after the death of Christ that very little was known of him and substantially nothing of his parents.—*Interviews on Talmage, page 122.*

Vastly more is known of Jesus Christ than of Shakespeare, whom Ingersoll eulogizes so highly. We have the testimony of both sacred and profane history concerning the Son of God.

Ingersoll believes that Shakespeare was born, lived, wrote poems and died, and yet "very little was known of him, and substantially nothing of his parents," as will be seen by the following :

The exact date of his (Shakespeare's) birth is not known.—*New American Cyclopædia*, vol. XIV., page 547.

We know nothing positive of Shakespeare from his birth until his marriage, and from that date nothing but the birth of his three children until we find him an actor in London about the year 1589.—*Ibid*, page 548.

Almost 100 years ago George Stevens wrote "All that is known with any degree of certainty concerning Shakespeare is, that he was born at Stratford-upon-Avon, married and had children there, went to London where he commenced actor, wrote poems and plays, returned to Stratford, made his will, died and was buried." The assiduous researches of a century have discovered little more than this.—*Ibid*, page 552.

Will Ingersoll tell us "why" he believes in Shakespeare, and his writings, with less evidence to prove his existence and the authenticity of his works than there is to prove the fact of Christ's existence, that "he spake as never man spake," and wrought the wonderful works attributed to him?"

This being, Christ, stands out more prominently than any other character on the pages of history. If he is what he claimed to be, he

is the greatest of all greatness. If he was an impostor, he was the most gigantic fraud the world has ever seen. The same arguments which would disprove his existence would blot from the pages of history the names of earth's greatest heroes, kings, poets and warriors, and the same reasoning which would disprove the authenticity of Christ's utterances would overthrow all ancient history. This great prophet said :

Upon this rock I will build my Church and the gates of hell shall not prevail against it.—Matthew xvi., 18.

“UPON THAT ROCK I STAND.”

Can it be pretended that the witnesses could not have been mistaken about the relation the Holy Ghost is alleged to have sustained to Jesus Christ? Is there no possibility of a delusion about a circumstance of that kind? Did the writers of the four gospels have the sensible and true avouch of their own eyes and ears in that behalf? How was it possible for any one of the four Evangelists to know that Christ was the Son of God or that he was God? His mother wrote nothing on the subject.—*The Christian Religion*, page 66.

The mother of Christ never wrote a word upon the subject. His alleged father never wrote a word upon the subject.—*Orthodoxy*, page 27.

Is it possible for Ingersoll to know his offspring are his own?

“Is there no possibility of a delusion about a circumstance of that kind?”

Thomas Paine also ridicules the miraculous conception as follows :

The story, taking it as it is told, is blasphemously obscene. It gives an account of a young woman engaged to be married, and while under this engagement, she is, to speak plain language, debauched by a ghost, under the impious pretense (Luke, chap. i., ver. 35,) that "the Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee." Notwithstanding which, Joseph afterwards marries her, cohabits with her as his wife, and in his turn rivals the ghost. This is putting the story into intelligible language, and when told in this manner there is not a priest but must be ashamed to own it.—*Age of Reason*, page 117.

Was it necessary for the disciples to "have the sensible and true avouch of their own eyes and ears in that behalf?" It is more certain that Christ was begotten of the Holy Ghost, and was the Son of Mary, than that John and Mary Shakespeare were the parents of William Shakespeare. Did the historians who say that these persons were the parents of "the greatest man that ever lived" have the "sensible and true avouch of their own eyes and ears in that behalf?" Was it necessary? Did Shakespeare's "father" write anything upon the subject? Concerning him we read:

Like many others of even higher rank than his at that time, he could not write his own name.—*New American Cyclopædia*, vol. XIV., page 547.

We have no evidence that Shakespeare's "mother wrote a word upon the subject." Ingersoll's arguments against Christ and the Bible continually militate against "the greatest of the human race."

The miraculous origin of Christ and his wonderful character and career had been foretold centuries before, as will be seen by referring to the chapter on Prophecy, and when Christ came he fulfilled all that was prophesied concerning him, which cannot be said of Shakespeare.

If we are to reject the miraculous conception because we cannot comprehend it, we must then disbelieve very many other wonderful things which we know exist, aye, we must reject the great fact of a universe, whose very existence is a mystery which Infidels cannot explain. That the "Power of the Highest" should "come upon a virgin and the Holy Ghost overshadow her" is no more strange than the existence of the world, or the origin of man, from either a self-existent or a self-made Monad. If Infidels annihilate the miraculous conception, they must also blot out the wonders wrought on the day of Pentecost by the Holy Ghost. The same spirit that converted three thousand souls in one day could produce the miraculous conception. Every one who has felt the power of the Holy Spirit resting upon his soul is a witness in favor of such possibility. Had Christ been only human he could not be in the world to-day by his spirit forgiving sins, cleansing hearts, comforting the afflicted and healing of bodily infirmities.

The miraculous conception is of course wonderful. Christ's birth, life, preaching, death, resurrection and ascension are all wonderful. His whole existence is the wonder of all ages. Had an angel been pushed out of heaven and suddenly changed into a worm, doomed to creep in the dust for thirty-three years, or had the sun fallen from his sphere and been degraded into a wandering atom, the abasement would not have been as great as for the King of Kings to become incarnate, a babe rocked in the arms of feeble woman, a man walking through the vale of poverty and reproach, submitting to the shameful death of the cross, in order to bring fallen humanity back to God. Well might the prophet exclaim as he foresaw the humiliation of Christ, and his mighty deeds :

HIS NAME SHALL BE CALLED WONDERFUL.—*Isa. ix., 6.*

INGERSOLL AGAINST HIMSELF.

Is it not astonishing that so little is in the New Testament concerning the mother of Christ? My own opinion is that she was an excellent woman and the wife of Joseph, and that Joseph was the actual father of Christ.—*Interviews on Talmage, page 121.*

Here he believes Christ *existed*, that his mother “*was an excellent woman*” and “*that Joseph was the actual father of Christ.*”

Again :

I believe he (Christ) was the son of Joseph and Mary, that Joseph and Mary had been duly and legally married,

that he was the legitimate offspring of that union.—*Orthodoxy*, page 27.

Here again he really *believes* there was such a being as Christ. But what are we to do with the following :

We know nothing certainly of Jesus Christ. We know nothing of his infancy, nothing of his youth and we are not sure that such a person ever existed.—*Interviews on Talmage*, page 273.

Once more :

Back of the theological shreds, rags, and patches, hiding the real Christ, I see a genuine man.—*What Must We Do to be Saved*, page 22.

Whether Christ “*was the son of Joseph and Mary,*” or whether he ever “*existed*” or not, Ingersoll now sees in him a “*genuine man,*” and “*to that great and serene man,*” he says, “*I gladly pay, I gladly pay the tribute of my admiration and my tears.*”—*What Must We Do to be Saved*, page 21.

While Ingersoll is in “*tears*” over his “*contradictions*” we invite his careful and tearful attention to one more of his inconsistencies in connection with this subject and then leave him—weeping. Ingersoll calls Christ a “*genuine man*”—“*a great and serene man.*”

But Christ, as we have already shown, claimed to be of divine origin. If he was not of divine origin he was a fearful liar. Can a man be a “*genuine man*” a “*great and serene man,*” and yet be such a terrible impostor. If

a man is a good man who claims to be God, when he is not, what is a bad man?

For the man Christ I have infinite respect.—*What Must We Do to be Saved*, page 20.

If he can have “infinite respect” for an “infinite” fraud for whom can he have any disrespect.

XXXIII.

JERICHO.

INGERSOLL.

Is it scientific to assert that seven priests blew seven rams' horns loud enough to blow down the walls of a city? —*Interviews on Talmage*, page 259.

No; no more “scientific” than to say that the noise of infidel horns will ever blow down the walls of the great citadel of Revealed Religion.

The Bible nowhere says that “seven priests blew seven rams' horns loud enough to blow down the walls of a city.”

BIBLE.

By faith the walls of Jericho fell down after they were compassed about seven days.—*Hebrews xi.*, 30.

It was not *noise*, but *faith* in God that destroyed the walls.

XXXIV.

THE JEWS.

INGERSOLL.

We find that other nations beside the Jews had similar laws and ideas—that they believed in and practiced slavery and polygamy, murdered women and children and exterminated their neighbors to the extent of their power. It is not claimed that they received a revelation. It is admitted that they had no knowledge of the true God. And yet by a strange coincidence they practiced the same crimes of their own motion that the Jews did by the command of Jehovah. From this it would seem that man can do wrong without a special revelation.—*The Christian Religion*, page 6.

Why were the Jewish people as wicked, cruel and ignorant with a revelation from God as other nations were without.—*The Christian Religion*, page 60.

BIBLE.

When thou art come into the land which the Lord thy God giveth thee thou shalt not learn to do after the abominations of those nations.—*Deut.* xviii., 9.

Jehovah, instead of “*commanding*” the Jews to “practice the same crimes” as the nations around them, positively “commanded” them not to do these things.

Read the eighteenth chapter of Leviticus, and see if the Canaanites were not “more wicked, cruel and ignorant” than the Jewish people. From the third and twenty-fourth verses we learn that the Canaanites did the things enumerated in this chapter, which were

far worse than any of the practices of the Jews.

They were steeped in the very vilest forms of wickedness. The foulest incest with man and beast prevailed. They flung their own children alive into the flames to appease their Gods. The Israelites were warned not to "walk in their ordinances."

INGERSOLL.

There were seventy souls when they went down into Egypt and they remained two hundred and fifteen years, and at the end of that time they had increased to about three million. * * * * We know it because we are informed by Moses that "there were six hundred thousand men of war." Now, to each man of war there must have been at least five other people. * * * If there were six hundred thousand men of war there must have been a population of at least three million. Is it possible that seventy people could increase to that extent in two hundred and fifteen years? * * * In 1776, we had in the American Colonies about three millions of people. In one hundred years we doubled four times; that is to say, six, twelve, twenty four, forty-eight million—our present population. We must not forget that during all these years there has been pouring into our country a vast stream of emigration, and that, this taken in connection with the fact that our country is productive beyond all others, gave us only four doubles in one hundred years. * * * Every sensible man knows that this account is not and cannot be true. We know that seventy people could not increase to three million in two hundred and fifteen years.—*Some Mistakes of Moses, pages 186, 187.*

BIBLE.

Now, the sojourning of the Children of Isreal, who dwelt in Egypt, was four hundred and thirty years.—*Exodus* xii., 40.

For the argument's sake we will admit Ingersoll's chronology and rate of increase, just a moment.

The pilgrim fathers landed from the Mayflower in 1620, and "in 1776 we had in the American colonies about three millions of people," according to Ingersoll.

That is, the handful who came over in the Mayflower increased in one hundred and fifty-six years to "three million." Incredible! Deducting five hundred thousand for previous settlements, five hundred thousand more for the increase during these years by immigration, which prior to 1776 was very small compared with that of the present time, and even then the colonists increased at the rate of four million in three hundred and twelve years. Impossible!

Why does he affirm that "In 1776 we had in the American colonies about three millions of people," and at the same time ridicule the increase of the "seventy" to "three millions" in "two hundred and fifteen years?"

XXXV.

JUDAS.

INGERSOLL.

For nearly two thousand years Judas Iscariot has been execrated by mankind ; and yet if the doctrine of the atonement is true upon his treachery hung the plan of salvation. Suppose Judas had known of this plan, known that he was selected by Christ for the very purpose, that Christ was depending on him, and suppose that he also knew that only by betraying Christ could he save either himself or others, what ought Judas to have done?—*The Christian Religion*, page 75.

BIBLE.

No man taketh it (my life) from me, but I lay it down myself. I have power to lay it down and I have power to take it up again.—*Jesus, John x.*, 18.

The Bible nowhere affirms that Judas “was selected by Christ for that very purpose.” Judas was a free agent and voluntarily, for the sake of gain, betrayed his Lord. Without Christ’s consent he (Christ) could not even have been taken from the garden. He said to the rabble :

Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels?—*Matthew xxvi.*, 53.

When he finally expired on the cross it was not from the wounds inflicted by the mob, but beneath the weight of the world’s sin. It was the return of the cup presented to him in Gethsemane that killed him. He would have died

under the burden had there been no Judas, and Judas, like every other sinner, must answer for his own crimes.

Judas' awakened conscience so stung him that he repented, but immediately committed another crime—suicide. It were well for all who betray Christ to repent, but not to hang themselves.

XXXVI.

L.

LABOR.

INGERSOLL.

It is also unscientific to say that labor was pronounced as a curse upon man. Labor is not a curse—labor is a blessing; idleness is a curse.—*Interviews on Talmage*, page 256.

Of course it is “unscientific” and untrue. The scripture nowhere teaches such doctrine.

BIBLE.

And the Lord God took the man and put him in the garden of Eden *to dress it and to keep it*.—*Gen.* ii., 15.

He set Adam to work at once. After he fell he was also to labor.

In the sweat of thy face shalt thou eat bread till thou return unto the ground.—*Gen.* iii., 19.

Before the fall he labored without fatigue, suffering or death.

The curse pronounced upon man was not “labor” but “death” (*Gen.* ii., 17). The Bible,

as well as experience, teaches that “Idleness is a curse.”

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.—*Prov. xix.*, 15.

For even when we were with you, this we commanded you, that if any would not work neither should he eat.—*II. Thess.*, iii., 10.

XXXVII.

LAST WORDS OF CHRIST.

INGERSOLL.

The last words according to Matthew are: “Go ye therefore and teach all nations.” * * * The last words according to the inspired witness known as Mark are: “And these signs shall follow them that believe.” * * * Luke tells us that the last words uttered by Christ, with the exception of a blessing, were: “And behold, I send forth the promise of my father upon you.” * * * The last words according to John were: “Peter seeing Him saith to Jesus, Lord what shalt this man do?” * * * An account of the ascension is also given in the Acts of the Apostles, and the last words of Christ, according to that inspired witness, are: “But ye shall receive power, after that the Holy Ghost is come upon you.” * * * —*The Christian Religion*, page 69.

This phrase, “The last words of Christ,” is an Ingersollian “interpolation.” Neither Matthew, Mark, Luke nor John say anything about the “last words of Christ.” We have the first words of Christ which the Evangelists respectively record, and the last words which they respectively record, but none of them tell

us that the last words they have recorded were
"The last words of Christ."

XXXVIII.

MIRACLES.

M.

INGERSOLL.

Bring on your believer! Let him cast out a devil, I do not ask for a large one, just a little one for a cent.—*Some Mistakes of Moses, page 42.*

We want a this year's fact. We only ask one. Give us one fact for charity. Your miracles are too ancient. The witnesses have been dead nearly two thousand years. Their reputation for truth and veracity in the neighborhood where they resided is wholly unknown to us. Give us a new miracle and substantiate it by witnesses who still have the cheerful habit of living in this world.—*The Gods, pages 51-2.*

BIBLE.

IF THEY HEAR NOT MOSES AND THE PROPHETS NEITHER WILL THEY BE PERSUADED THOUGH ONE ROSE FROM THE DEAD.—*Jesus, Luke xvii., 31.*

INGERSOLL.

A man comes into Jerusalem and the first thing he does is to cure the blind. * * A man is in his grave and he says "come forth!" And the man walks in life, feeling his heart throb and his blood going joyously through his veins. They say that actually happened. I do not know. There is one wonderful thing about the dead people that were raised, we do not hear of them any more. * * Nobody ever paid the slightest attention to the dead who had been raised.—*Orthodoxy, page 29.*

The “wonderful thing” is that any man would print such a statement.

BIBLE.

Then Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. There they made him a supper ; and Martha served, but Lazarus was one of them that sat at the table with him * * * Much people of the Jews therefore knew that he was there ; and they came not for Jesus’ sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death ; because by reason of him many of the Jews went away and believed on Jesus.—*John xii., 1-2.*

Lazarus, who was raised from the dead, sat at the table with Jesus in Bethany, and the assertion that “Nobody ever paid the slightest attention to” him is untrue. The chief priests, unbelievers, paid him some “slight” attention since they “consulted” (held a Free Thinkers’ convention) that they might put him to death. Lazarus was making too many converts, and it stirred up the Jews. If Lazarus were raised from the dead to-day, there are people who would kill him for the same reason.

XXXIX.

MURDER.

INGERSOLL.

Is it possible that a being of infinite mercy ordered a husband to kill his wife for the crime of having expressed

an opinion on the subject of religion?—*The Christian Religion*, page 53.

No; not for the “*crime*” of having expressed an opinion on the subject of religion, but for the *crime* of *Idolatry*; for *breaking* the *first commandment*.

BIBLE.

If there be found among you * * * man or woman * * * that hath gone and served other gods and worshipped them, either the sun or moon or any of the host of heaven which I have not commanded, * * * then shall thou * * * stone them with stones till they die.—*Deut.* xvii., 2-5.

Further, these idolaters were guilty of treason against the government, since church and state were then one.

QUESTION: “Why” did Ingersoll enlist in the war for the Union?

ANSWER: To “kill” traitors.

XL.

N.

NEW TESTAMENT.

INGERSOLL AGAINST HIMSELF.

Nowhere in the world can be found laws more unjust and cruel than in the Old Testament.—*Interviews on Talmage* page 193.

The New Testament is just as much worse than the Old as hell is worse than sleep; just as much worse as infinite

cruelty is worse than dreamless rest, and yet the New Testament is claimed to be the gospel of love and peace.—*Orthodoxy*, page 20.

Both of the above assertions cannot be true.

The New Testament also is filled with contradictions.—*Interviews on Talmage*, page 253.

If a man would follow to-day the teachings of the Old Testament, he would be a criminal. If he would follow strictly the teachings of the New, he would be insane.—*Interviews on Talmage*, page 134.

And here I take occasion to say that with most of the teachings of the gospels of Matthew, Mark and Luke I most heartily agree.—*The Christian Religion*, page 13.

“The New Testament is worse than the Old,” “is filled with contradictions,” to “follow strictly its teachings” would make one “insane,” and yet “with the *most* of the teachings of the *Gospels* of Matthew, Mark and Luke,” he says, “*I most heartily agree!*”

If a man “would follow strictly the teachings” of Ingersoll, or attempt to reconcile his “contradictions,” would he not become “insane?”

XLI.

NUMBER OF CREATURES IN THE ARK.

INGERSOLL.

After enumerating the number of species of birds and beasts now known, Ingersoll estimates that there were in the ark :

175,000 birds, 3,616 beasts, 1,300 reptiles, and 2,000,000 insects, saying nothing of countless animalculæ.—*Some Mistakes of Moses*, page 150.

1. In the above Ingersoll assumes that the flood was universal; he also assumes that the above number of birds, beasts, reptiles and insects must have entered the ark. Admit both for a moment. In assuming these two things, he admits (1) that all these varieties of creatures existed at the time of the flood just as they exist now, and (2) that there has been no increase in the number of species since, both of which are contrary to his pet theory of evolution.

Darwin maintains the variability of species, and adduces much evidence to show that variation is continually taking place, in consequence of the external conditions to which plants and animals are subjected. * * He supposes new variations to be continually taking place, but the greater number of these speedily become extinct; whilst others becoming perpetuated and perhaps causing the extinction of the original forms, until some of them have so widely diverged, that all traces of their common origin are lost.—*Chambers' Encyclopædia*.

Judging from the past, we may safely infer that not one living species will transmit its unaltered likeness to a distant futurity. And of the species now living very few will transmit progeny of any kind to a far distant futurity; for the manner in which all organic beings are grouped, shows that the greater number of species in each genus, and all the species in many genera, have left no descendants, but have become utterly extinct.—*Darwin, Origin of Species*, page 428.

Evolution being true, the animals which en-

tered the ark may have been very different from the animals now in existence, and certainly the varieties must have been less in number, which Ingersoll should have learned from his Darwinian bible.

2. As the object of the flood was to sweep man from the face of the earth on account of his wickedness, some excellent scholars contend that the flood was local, confined to the region then inhabited. The desired end could have been accomplished without a universal flood. In this case a large ship would not have been necessary to contain a pair of each creature from that locality.

3. To admit that all the creatures entered, which Ingersoll affirms must have entered, requires no more "faith" than to believe his own theories.

Really the ark was no small ship, and we think it quite possible room enough could have been found within for all the creatures he enumerates, and had a small stateroom left for the modern apostle of Infidelity.

BIBLE.

And God said unto Noah, * * * Make thee an ark of gopher wood : rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of : the length of the ark shall be three hundred cubits, and the breadth of it fifty cubits, and the height of it thirty cubits. A *window* shalt thou make to the ark, and in a cubit shalt thou finish

it above ; and the *door* of the ark shalt thou set in the side thereof : *with* lower, second and third *stories* shalt thou make it.—*Gen.* vi., 13–16.

C. Jansen of Holland, in 1609 proved by actual experiment that a ship constructed after the pattern of the ark, though not adapted to sailing, would in reality carry a cargo greater by one third than any other form of like cubical content.—*The Pulpit Commentary*.

There is some doubt as to the kind of cubit here alluded to, whether it was the common cubit of eighteen inches or the sacred cubit of about three inches longer. By taking the shorter of the two, it is capable of demonstration that it must have been of the burden of 43,413 tons. Now a first-rate man-of-war is between 2,200 and 2,300 tons; the ark consequently possessed a capacity of storage equal that of eighteen ships of the line of the largest class, which upon a very moderate computation are capable of carrying 20,000 men with stores and provisions for six months' consumption, besides 1,800 pieces of cannon. As all the various distinct species of four-footed animals may be reduced to two hundred or two hundred and fifty, it cannot for a moment be doubtful that the ark would contain the specified proportion of these, of birds, insects and eight human beings, with the requisite supplies of food for a year.—*Bush's Notes*.

XLII.

P.

PIGEONS.

INGERSOLL.

So we find that when the Jews were upon the desert it was commanded that every mother should bring as a sin offering a couple of doves to the priests, and the priests were compelled to eat these doves in the most holy place.

At the time this law appears to have been given there were three million people, and only three priests—Aaron, Eleazar and I hamar. Among three million people there would be at least three hundred births a day. Certainly we are not expected to believe that these three priests devoured six hundred pigeons every twenty four hours.—*Some Mistakes of Moses. page 229.*

“So we find” that the above statement is untrue.

1. No mother was ever commanded to bring “as a sin offering, a *couple* of doves,” as *one* of the doves was to be brought as a *burnt* offering and burnt up, instead of being eaten. (Lev. I., 14, 17.) And this was not to be brought unless the woman was too poor to bring a lamb. (Lev. I., 12, 18.) Here goes one half of Ingersoll’s pigeons at the first breath of truth.

2. There is nothing in the Pentateuch to show that the priests were required to eat their portion of the sin offerings the same day, or any more of it than they needed. Here, then, goes the rest of the pigeons, leaving Ingersoll to account to God for misrepresenting Bible facts.

3. Ingersoll represents that the priests were the only persons who were to eat of the portion of these offerings assigned them, when the record shows that all their sons, and often their daughters and servants (bought with the priest’s money) were also to eat them. (See

Lev. VI., 18-29 ; VII., 6 ; X., 14 ; XI., 15 ; XXII., 11-13 ; Numbers XVIII., 9, 10.)

4. Ingersoll cannot show that there were "three million people" on the desert at the time referred to. We demand the proof.

5. He does not show that a woman ever brought doves to the priests "on the desert," and, according to Rabbi Wise, (Mistakes of Ingersoll, page 58):

"The Mosaic sacrificial polity was not introduced till Joshua had taken the Land of Canaan "

XLIII.

PLEAGUES.

INGERSOLL.

The Lord then directed Moses to go to Pharaoh and tell him that if he did not allow the children of Israel to depart, he would destroy his cattle, his horses, his camels and his sheep ; that these animals would be afflicted with a grievous disease, but that the animals belonging to the Hebrews should not be so afflicted. Moses did as he was bid. On the next day all the cattle of Egypt died ; that is to say, all the horses, all the asses, all the camels, all the oxen and all the sheep ; but of the animals owned by the Israelites not one perished. * * * The Lord then told Moses and Aaron to take some ashes out of a furnace, and told Moses to sprinkle them toward the heavens in the sight of Pharaoh ; saying that the ashes should become small dust in all the land of Egypt, and should be a boil, breaking forth with blains upon man and upon beast

throughout all the land. How these boils breaking out with blains, upon cattle that were already dead, should affect Pharaoh, is a little hard to understand. It must not be forgotten that all the cattle and all the beasts had died with the murain before the boils had broken out. * * * The Lord then instructed Moses to get up early in the morning and tell Pharaoh that he would stretch out his hand and smite his people with a pestilence and would on the morrow cause it to rain a very grievous hail, such as had never been known in the land of Egypt. He also told Moses to give notice, so that they might get all the cattle that were in the fields under cover. It must be remembered that all these cattle had recently died of the murain, and their dead bodies had been covered with boils and blains. * * * When it was told Pharaoh that the people had fled, he made ready and took six hundred chosen chariots of Egypt and pursued after the children of Israel, overtaking them by the sea. As all the animals had long before that time been destroyed, we are not informed where Pharaoh obtained the horses for his chariots.—*Some Mistakes of Moses*, pages 199-212.

BIBLE. .

Behold the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep, * * * and there shall nothing die of all that is the children's of Israel, * * * and all the cattle of Egypt died; but of the cattle of the children of Israel died not one.—*Exodus ix.*, 3-6.

But the Egyptians pursued after them; all the horses and chariots of Pharaoh and his horsemen and his army, and overtook them encamping by the sea.—*Exodus xiv.*, 9.

1. The expression "All the cattle of Egypt died" means simply that all the cattle that *did die* belonged to the Egyptians, since in the same verse we read "*but of the cattle of the*

children of Israel died not one." God promised to and did protect the cattle of the Israelites.

2. The threat did not even include all the Egyptian cattle. The plague should come "upon thy cattle *which is in the field*," not including the cattle which might be under cover. All the cattle of the Egyptians that died were "*in the field*."

3. The Bible does not state that *all the horses of Egypt died*, but "all the *cattle* of Egypt died." Some of the horses may have died, "But all the horses and chariots of Pharaoh and his horsemen and his army" could not have been *in the field*. As Pharaoh kept a standing army his war horses at such an exciting time would not be likely to be either at work or grazing "*in the field*."

4. We do not read that *any* of "*the horses of Egypt died*." The "*cattle*" died of *murrain*, which is not generally understood to be a horse disease.

XLIV.

POLYGAMY.

INGERSOLL.

The Old Testament upholds polygamy.—*Interviews on Talmage, page 245.*

But the believer in the inspiration of the Bible is com-

pelled to * * insist that there was a time when polygamy was the highest form of virtue. * * Once they (slavery and polygamy) were commanded by God himself. Now they are prohibited.—*The Christian Religion*, page 6.

According to the old (Testament) * * a polygamist was a model of virtue.—*Orthodoxy*, page 20.

BIBLE.

Therefore shall a man leave his father and his mother and shall cleave unto his wife (not wives) and they shall be one flesh.—*Gen. ii., 24.*

Monogamy not Polygamy "was the highest form of virtue." This was the original law. God set his seal upon no other.

After the fall Polygamy was permitted, but it was not the ideal of marriage. The Old Testament neither "upholds" nor "commands" Polygamy. Monogamy was the ideal and was ultimately, when Christ came, enforced again as law. Even then it was in advance of public sentiment and teaching, and that law to-day is in advance of heathen sentiment and teaching. Wherever The Bible goes polygamy diminishes. Polygamy prevailed among the nations surrounding the Jews. It is the intermediate state between promiscuity and monogamy.

In every case where there was more than one wife, there was, as there ought to have been, trouble in the family. Moses guarded against the evils of polygamy as a step towards its annihilation. His law said, "Thou

shalt not commit adultery," and death by stoning was the penalty for those who violated it. The Hebrew women when compared with the women around them were as "white as snow."

In Rome and many other ancient heathen nations the lives of wife and child were at the mercy of husband and master. Under Moses' law they were protected.

The honor of wives and the modesty of daughters were protected in Judea. The women of Egypt, Chaldea, Persia, Greece, etc., had the liberty to marry their uncles, brothers, fathers, and even mothers were free to marry their own sons. How cruel of Moses to forbid these liberties to the women of Judea! Pagan women had the liberty to sacrifice their virtue at the lewd altars of Venus and Cybele. A description of the wickedness and impurity the worship of these heathens involved can be read by no virtuous Christian without a shudder.—*Notes on Ingersoll by Rev. L. A. Lambert, page 110.*

Jesus enforced the original law of Monogamy.

The Pharisees also came unto him, tempting him, and saying unto him is it lawful for a man to put away his wife for every cause? And he answered and said unto them, have ye not read that he which made them at the beginning, made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so—*Matt. xix., 3-8.*

Where did Mr. Ingersoll get his idea of monogamy if not from the Bible? Without this book he could not enjoy his own fireside. His beautiful sentiments in reference to the family relations he borrowed from Christianity, not from the religion of heathen lands. He acts like a rude pupil who flogs his teacher after he has gained all the useful information from him possible.

He is like a man who complains of the sun, and will not look at it, and yet does his work in the light of the sun he despises. Infidels hate the Bible, but they love to live and work where its sacred light is shining.

INGERSOLL AGAINST HIMSELF.

The believer in the inspiration of the Bible is compelled * * * to insist that there was a time when polygamy was the highest form of virtue * * once * * right * * once commanded by God himself.—*The Christian Religion*, page 6.

In the moral code * * * not one word is found on the subject of polygamy.—*Ibid*, page 57.

How could polygamy have been “commanded by God himself” when the “moral code” contains “not one word on the subject?”

XLV.

PROBATION.

INGERSOLL.

Why should this be a period of probation? It says in the Bible, I believe, "Now is the accepted time." When does that mean? That means whenever the passage is pronounced: "Now is the accepted time." It will be the same to-morrow, will it not? And just as appropriate then as to-day, and if appropriate at any time, appropriate through all eternity.—*Orthodoxy*, page 44.

Suppose Ingersoll was offered the Presidency of the United States and told: "Now is the accepted time." Would he respond: "It will be the same to-morrow, will it not? and just as appropriate then as to-day, and if appropriate at any time, appropriate though all eternity?"

BIBLE.

And it is appointed unto men once to die, but after this the judgment.—*Hebrews ix.*, 27.

XLVI.

PROMISES.

INGERSOLL.

He (God) knew that he had taught the Jewish people but little of importance. He knew that he found them free and left them captives. He knew that he had never fulfilled the promises made to them. He knew that while other nations had advanced in art and science, his chosen people were savage still. He promised them the world and

gave them a desert. He promised them liberty, and he made them slaves. He promised them victory, and he gave them defeat. He said they should be kings, and he made them serfs. He promised them universal empire, and gave them exile. When one finishes the Old Testament, he is compelled to say : Nothing can add to the misery of a nation whose king is Jehovah !—*The Christian Religion, page 61.*

Many of the promises made were conditional, depending upon their obedience. Every unconditional promise God ever made to the Jews, or any other people, he fulfilled. Instead of finding the Jewish people free and leaving them captives, he found them captives under the dominion of that noted free thinker, Pharaoh, and led them out from under his galling yoke to the land of freedom. He promised them the land of Canaan and gave it to them. He promised them victory, and always when they obeyed, they came off conquerors.

Their "desert" life was the result of their disobedience.

INGERSOLL.

God made a great number of promises to Abraham, but few of them were ever kept. He agreed to make him the father of a great nation but he did not.—*Some Mistakes of Moses, page 183.*

BIBLE.

And I will make of thee a great nation, and I will bless thee and make thy name great.—*Gen. xii., 2.*

Even in the "desert," according to Ingersoll, the descendants of Abraham numbered "three

million," which would make him the "father of a great nation" before entering Canaan. After their entrance, they were indeed "a great nation" compared with the surrounding nations.

INGERSOLL.

He (God) solemnly promised to give him (Abraham) a great country including all the land between the river of Egypt and the Euphrates, but he did not.—*Some Mistakes of Moses*, page 183.

BIBLE.

Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates.—*Gen. xv.*, 18.

God fulfilled this promise. See II. Chron., ix., 26. By the "river of Egypt," is meant not the Nile but the river called Sihor, which was before or on the border of Egypt near to the isthmus of Suez. See Joshua XIII., 3.

INGERSOLL.

It seems, however, that God was not willing to take the children of Israel into the promised land immediately. They were not fit to inhabit the land of Canaan: so he made up his mind to allow them to wander upon the desert until all except two, who had left Egypt, should perish. Of all the slaves released from Egyptian bondage, only two were allowed to reach the promised land.—*Some Mistakes of Moses*, page 214.

BIBLE.

So we see that they could not enter in because of unbelief.—*Heb. iii.*, 19.

God led the Israelites directly across the desert to the borders of Canaan, but they dis-

trusted the Lord and murmured, and as a punishment wandered in the wilderness. (See Numbers. xiv., 11-29, in the Prayer of Moses.)

XLVII.

PROPHECY CONCERNING CHRIST.

INGERSOLL.

There is no prophecy in the Old Testament foretelling the coming of Jesus Christ. There is not one word in the Old Testament referring to him in any way—not one word. The only way to prove this is to take your Bible, and wherever you find these words: "That it might be fulfilled," and "which was spoken," turn to the Old Testament and find what was written, and you will see that it had not the slightest possible reference to the thing recounted in the New Testament—not the slightest.—*Interviews on Talmage*, page 277.

The Bible foretold the tribe from which Christ should come.

BIBLE.

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.—*Gen.* xlix., 10.

His coming and his divinity are foretold in the following very plain language:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace.—*Isa.* ix., 6.

The prophets often speak of future events as transpiring in the present.

Christ was to be the "mighty to save." (See Isa LXIII., 1.)

He was to be called "The Lord Our Righteousness. (See Jeremiah xxiii., 6.)

Christ's birth-place and divinity are clearly indicated in the following language.

But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be a ruler in Israel, whose goings forth have been from of old, from everlasting.—*Micah* v., 2.

It was foretold that Christ should be born of a virgin and called "Immanuel." (See Isa. VII., 14.)

The word Immanuel means God with us; teaching clearly Christ's divinity. A messenger was to go before him. (See Mal. III., 1.)

He was to be worshipped by the wise men. (See Psa. LXXII., 10, and Isa. LX., 3.)

It was foretold that he should ride triumphantly into Jerusalem. (See Zech. IX., 9.)

That he should be sold for thirty pieces of silver. (See Zech. XI., 12.)

That his disciples should forsake him. (See Zech. XIII., 7.)

That he should not plead upon his trial. (See Isa. LIIL., 7-9.)

That he should be scourged. (See Isa. L., 6.)

That he should be wounded for us. (See Isa. LIIL., 5.)

Many other passages from the Old Testament referring to Christ might be given; but enough

have been cited to show that the statement, "There is not one word in the Old Testament referring to Christ in any way—not one word," is untrue.

"Take your Bible, and wherever you find these words, 'That it might be fulfilled,' and 'which was spoken,' turn to the Old Testament and find what was written, and you will see that it had" unmistakable reference to Christ.

The fulfillment of prophecy is an unanswerable argument in favor of the Inspiration of the Bible. How could one foretell events centuries before they transpired unless he were in communion with an infinite mind?

Some of the prophecies were uttered thousands of years before Christ, and the last one was delivered nearly four hundred years prior to his advent. Many of the prophets lived in different ages, and foretold the same things. Many living in the same age and in different localities, without communication, under the guidance of the Holy Ghost, pointed with prophetic pens, as flaming indices to the same coming events. It required centuries to write the Old Testament, and the man who wrote the last book had no communication with the man who wrote the first. How did these men, writing independently, foreshadow the coming of the world's Redeemer?

The book of Old Testament prophecy was closed ; time passed with no prospect of the fulfillment of the prophecies concerning the Messiah till four hundred years had rolled away. At length there was heard the voice of one crying in the wilderness, "Prepare ye the way of the Lord." (Matt. III., 3.) In a few years Jesus of Nazareth is preaching his wonderful doctrines to astonished multitudes. He fulfilled every prophecy concerning himself, proving himself to be the Prince of Humanity and the Saviour of the world.

Let Infidels foretell what will transpire one thousand, yes, one hundred years hence. Let them predict the rise and fall of empires, proving their doctrines by the gift of prophecy, and we may have confidence in their system.

Before the wonderful prophecies concerning Christ, and their fulfillment, infidelity must be dumb. Before the prophecies concerning the utter ruin and desolation of cities, the description of the people who should afterward inhabit them, and the literal fulfillment of these prophecies as shown not only by Christian but also by infidel historians, infidelity must also be silent.

These are some of the grandest proofs of the inspiration of the sacred record. Did Buddha, or Confucius, or Mohammed, or Brigham Young, foretell events that should happen cen-

turies after their demise? The prophets of the bible did, demonstrating that they must have been in communication with some being possessed of supernatural foresight, and that being we call God. He says :

I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure.

And is not the following challenge of the Almighty to unbelievers still valid :

Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and show us what shall happen : let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are Gods, yea, do good, or do evil, that we may be dismayed, and behold it together.—*Isa. xli., 21-23.*

Did any Atheist of any age ever accept the challenge? Christianity, not Infidelity, has met the test.

BUT THE WORD OF THE LORD ENDURETH FOREVER.—*I Peter 1., 25.*

XLVIII.

R.

REASONING.

INGERSOLL.

Within the Old Testament there is no such thing as religious toleration. Within that volume can be found no

mercy for an unbeliever. For all who think for themselves there are threatenings, curses and anathemas. Think of an infinite being who is so cruel, so unjust, that he will not allow one of his own children the liberty of thought! —*The Christian Religion*, page 52.

BIBLE.

Come now and let us reason together saith the Lord; though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool.—*Isa. i., 18.*

Here the Lord invites the people to reason with him. See also Eccl. vii., 25; I Sam. xii., 7, etc.

Men who use their “liberty of thought” legitimately will be led to believe the Sacred Record.

The celebrated Gilbert West and his friend, Lord Lyttleton, determined to expose the cheat of the Bible. Mr. West chose the Resurrection of Christ, and Lord Lyttleton the conversion of St. Paul, for their respective attacks. They commenced their work full of prejudice and contempt for Christianity. They sought to show that the Bible was filled with oriental superstitions, and they would seek to liberate the people from their fearful delusions. They went to work earnestly, diligently examining facts and testimony. The more they examined the more their doubts gave away. After months of labor each surprised the other by *confessing* that what they *concluded before in-*

vestigation was *false*, they had proved to be a *reality*. Such was the result of "honest investigation." They then commenced to write in defense of the truth they had designed to overthrow, and as the result, we have the masterpieces, "Lyttleton's Conversion of Paul," and "West's Demonstration of the Resurrection of Christ."

SEARCH THE SCRIPTURES.—*John* v., 39.

"Within the Old Testament * * * no mercy for an unbeliever."

Whoso forsaketh his sins shall have mercy.—*Prov.* xxviii, 13.

But thou art a God ready to pardon, gracious and merciful.—*Neh.* ix., 17.

See also *Isa.* lv., 7, previously quoted, etc.

XLIX.

RELIGION AND MORALITY.

INGERSOLL.

Religion and morality have nothing in common, and yet there is no religion except the practice of morality. But what you call religion is simply superstition. Religion, as it is now taught, teaches our duties toward God—our obligations to the infinite, and the results of a failure to discharge those obligations. I believe that we are under no obligations to the infinite; that we cannot be. All our obligations are to each other and to sentient beings. "Believe in the Lord Jesus Christ and thou shalt be saved" has nothing to do with morality. "Do unto others as ye would that others should do unto you" has nothing to do with

believing in the Lord Jesus Christ.—*Ingersoll Catechised*, page 6.

Without a moral law, how are we to decide in what "morality" consists?

"There is no religion except the practice of morality?" Morality is one of the plants of revealed religion. Without the Gospel men would not even be moral. Every true Christian will be moral in the highest sense of the term, but it is not true that every moral person is a true Christian. Morality is commendable, but man needs something more, the sanctifying grace of God. "Ye must be born again." If "there is no religion except the practice of morality," what is a poor wretch to do that has no "morality" to "practice?" See that filthy sot, with bleared eyes and sunken cheeks, lying in the gutter. His family at home are hungry, his children are in tatters, and the windows stuffed with rags. His brain is crazed, his body a wreck. He goes home only to abuse his neglected family. He cannot pass a saloon without feeling an irresistible longing to enter, and there stands the living demon behind the bar to entice his victim so long as he has a dime left. He thirsts for rum, he must have rum, and into the breathing hole of hell he goes for another drink and out once more into the gutter. Look again. That drunkard is sober. No horrid oaths escape

his lips, his head is clear, his clothes whole. He is at home evenings, surrounded by his happy family. Rags have disappeared from the windows; the wife and little ones are well fed and clothed, and happiness reigns around the fireside. What wrought the change? *Ingersollism?* *Never.* He "believed on the Lord Jesus Christ." What help or hope does Infidelity offer to the poor inebriate, or to any of earth's fallen ones? We can bring men by platoons who were specimens of anything but "morality," but who by "believing" in "Jesus Christ" have become "moral." Revealed Religion alone discovers one who is "mighty to save."

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.—1 *Cor.* vi., 9, 10, 11.

This is a black list of vile characters, who were elevated not by their "morality," since they had none, but "believing" in the "Lord Jesus Christ," had much to do with their morality. What could Infidelity do for such a class? Its reformatory power is truly a "myth."

INGERSOLL AGAINST HIMSELF.

They say belief is important. I say no. Actions are important.—*What Must We Do to be Saved*, page 82.

Humanity is the grand religion. * * * Humanity, that word embraces all there is. So I believe in the great gospel of Humanity.—*What Must We Do to be Saved*, pages 85, 86.

In the first quotation he affirms that *belief* is not important. In the second, from the same ecture, he tells us what is his *belief*. How consistent.

Again :

We have at last found that a religion is simply an effort on the part of man, to account for what he sees, what he experiences, what he feels, what he fears, and what he hopes.—*Ingersoll Catechised*, page 11.

And is this “effort” all there is of the “Grand Religion of Humanity?”

Every religion has for its foundation a miracle, that is to say, a violation of Nature; that is to say, a falsehood.—*The Gods*, page 50.

Is the “foundation” of Free Religion a “falsehood?” We think so. No sensible Christian claims that a “miracle” is a “violation of nature.” It is something above, and controlling, nature.

Above all creeds, above all religions, after all, is that divine thing—Humanity.—*The Ghosts*, page 100.

Did this infidel forget himself for once long enough to believe in something “divine?”

L.

RESURRECTION OF CHRIST.

INGERSOLL.

The miracle of the resurrection I do not and cannot believe. If it was the fact, if the dead Christ rose from the grave, why did he not appear to his enemies? Why did he not visit Pontius Pilate? Why did he not call upon Caiaphas, the high priest? upon Herod? Why did he not again enter the temple and end the old dispute with demonstration? Why did he not confront the Roman soldiers who had taken money to falsely swear that his body had been stolen by his friends? Why did he not make another triumphal entry into Jerusalem? Why did he not say to the multitude: "Here are the wounds in my feet, and in my hands, and in my side. I am the one you endeavored to kill, but Death is my slave?" Simply because the resurrection is a myth.—*Orthodoxy*, page 33.

Asking questions is not argument. Had it been recorded that Christ appeared only to his "enemies," Ingersoll would have inquired, "Why did he not appear to his friends to whom he had stated he would rise from the dead?" There is nothing in the record showing that Christ *did not* appear to his enemies. Had he "visited Pilate," and "called" upon "Herod," had he made "another triumphal entry into Jerusalem," and had it been recorded by all the Evangelists, Ingersoll would have said, "there can be only one true account of anything," or "even if the manuscripts all agreed it would not furnish the slightest evidence of their truth," or we "don't know who made

the record," or if we do "know" we will not credit the "story." Aye, he might have affirmed Christ never saw Jerusalem, much less ever entered the city.

No fact is more clearly established than the resurrection of the Son of God. He repeatedly asserted that after three days he would rise again. See Matthew xvii, 22. See also Matt. xx., 19; Mark viii., 31, x., 34; Luke ix., 22, xviii., 33, John ii., 19, etc. Christ appeared to Saul of Tarsus after his resurrection in such a powerful manner as to fell him to the earth. (Acts ix., 3-6). Saul was not a Christian at this time, but one of the most bitter persecutors of Christ (Acts ix., 1). Jesus, then, appeared to one of his sworn "enemies," and to how many more we do not know. After his conversion, Saul (now Paul) testifies to the resurrection of Jesus.

And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.—1 Cor. xv., 4-8.

Paul had nearly five hundred witnesses on hand at this writing who had seen Jesus after his resurrection, else he would not have hazarded his life at that perilous time by preaching a risen Jesus.

One of three things must be true in reference to the resurrection of Christ. Either the disciples were (1) deceivers, or (2) deceived, or (3) Christ rose from the dead.

(1) They were not deceivers. They were honest men whose characters were never impeached. When Jesus was arrested "they all forsook him and fled." (Mark xiv., 50).

They did not go and watch the sepulchre; they did not steal the body. They could have no motive for such an act. By it they could gain nothing, either in wealth, influence or position. Could a few timid disciples, who had no soldiers by which to remove the stones, hope to overpower a guard of sixty Roman soldiers, and steal the body of their Lord? The "story" that the disciples stole the body does not harmonize with itself. The body is missing and the Jews quickly made up the lie in order to deceive the public. It bears upon its face its own refutation.

Some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, say ye his disciples came by night, and stole him away while we slept.—*Matthew xxviii.*, 11-15.

If the soldiers were asleep they could not know what was transpiring around them; if they could, they certainly knew when the disciples came to take the body and would either

have roused up and prevented its being stolen, or tracked the disciples to see where they concealed it. When the disciples were arraigned for preaching "He is risen," "why" did not the Jews produce some evidence to establish their "story?" "Why" did they not with their military force capture the stolen body, exhibit it to the multitude, and thus "end the old dispute?" "Why" is this falsehood never brought into any tribunal before which the disciples were tried for preaching a risen Jesus?

Again it was certain death to a Roman soldier to be found sleeping at his post. Would sixty men risk their lives by sleeping on guard? The truth is, they were hired to tell this lie by the elders of the Jewish church, under promise that if the story reached the governor's ears they would do their best to shield them from the penalty of the Roman law. (Matthew xxviii., 14).

The disciples were not deceivers. Their own doctrine would send them to eternal damnation for such lying and hypocrisy.

(2.) They were not deceived.

This thing was was not done in a corner. Christ had been sacrificed publicly at one of the great Jewish festivals. A strong guard had openly been stationed at the tomb. If Peter and John had been stealing the body,

“why” should they go in the morning to the empty sepulchre, and expose themselves by putting in such an early appearance?

The disciples had been familiar with him for three years. He had been their constant companion; they knew his countenance, his manner, his voice.

Was this being, who claimed to be the resurrected Christ, the same Jesus who had been with them before Christ's death, who had taught them on the Mount of Olives, who had stilled the tempest, who had journeyed with them, and wrought so many miracles before their astonished vision? Ask the disciples, assembled in a little room with closed doors, who it is that appears among them saying, “Peace be unto you?” (Luke xxiv., 36.)

Is it a spirit? No. Hear Jesus say:

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.—*Luke xxiv., 39.*

Doubting Thomas said:

Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas. Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing.—*John xx., 25-27.*

Was Thomas, with all his precaution, de-

luded? If the disciples were deceived, who deceived them? It was not Jesus, according to Ingersoll, who calls "the resurrection a myth." To suppose that an "enemy" of Christ would personate a risen Saviour is absurd, as his enemies were trying to show that he had not risen. Besides such a one would expose himself to the severest persecution for such procedure.

Again, had an enemy personated the risen Lord and deluded the disciples, he would assuredly have revealed the whole imposition afterwards in order to overthrow Christianity. The disciples would certainly not attempt to deceive themselves in this matter. No one, friend or foe, would try such personation at the hazard of life.

(3.) Jesus rose from the dead. There can be no other rational conclusion.

The descent of the Holy Ghost is an unanswerable argument in favor of the resurrection of Jesus. Infidels must blot out the day of Pentecost, with the immediate results which followed, also the early history of the Christian church, or admit that "Christ is risen."

Jesus said :

And I will pray the Father and he shall give you another Comforter, that he may abide with you forever.—*John* xiv., 16.

It is expedient for you that I go away, for if I go not

away the Comforter will not come unto you, but if I depart I will send him unto you.—*John xvi.. 7.*

Jesus could not always remain with his disciples in person, he must finish his work, and “ascend up on high, leading captivity captive.” But he would send his representative, the Holy Ghost, clothed with equal authority and power, who should remain in the Church forever.

Did the Holy Ghost descend? Ask the throngs who crowded around the upper room. Ask the vast multitude who listened to the words of fire as they fell from the lips of Peter? Ask the thousands converted under the preaching of the word.

If Christ did not rise from the dead, how could he fulfil his promise and send the “Comforter?” The descent of the Holy Ghost was the grand seal to, the crowning witness of, the resurrection of the Son of God. If he did not rise, whence the wonderful courage of the disciples? A little before, “they all forsook him and fled,” many of them returning to their vocations. What rallied them? “Why” are the disciples, who a short time since were so timid, now so full of courage? What is the secret of their boldness? Was it a “myth” that summoned them again to the conflict? No. They had seen their risen Lord, and they gave incontestible proofs that they believed he had

risen, for they preached it at the risk of imprisonment and death.

The apostles believed Jesus had risen from the dead, for they proclaimed it continually.

This Jesus hath God raised up, whereof we all are witnesses.—*Peter on the day of Pentecost, Acts ii., 33.*

The number who believed the “myth” and were converted on the day of Pentecost was “*about three thousand.*” (Acts II., 41.)

A little later, while Peter and John were preaching a risen Christ (Acts iv., 1–4), five thousand more were converted.

The sun is the grand source of all light in our system. Blot it out, and the light of the moon and stars disappears, and the world is enveloped in darkness. Infidels have done their best to overthrow the doctrine of the Resurrection of Jesus? “Why?” Because if the Sun of Righteousness is extinguished, every light of the Church in heaven and on earth goes out forever. The heaviest artillery of infidels has been for ages playing upon this battery, since if this is demolished the foundation of the Christian Religion is utterly destroyed, and all the rest of its wonderful doctrines go down in the ruins. Establish this doctrine, and the whole system of Infidelity is blown to atoms.

Christ did rise from the dead, and thereby sealed the truth of his divinity. He declared

himself to be God ; he would prove it by rising from the dead, he rose from the dead, he is God, and from the farther side of the grave we hear the echo of his grand triumphal song :

I am he that liveth and was dead, and behold I am alive forevermore.—*Rev. i.*, 18.

Were there no other reason why I would accept Christianity in preference to other religions it would be this, its great author rose from the dead. Did Mohammed rise from the dead? Did Confucius rise from the dead? Did Brigham Young rise from the dead?

During the French Revolution one of the five directors, in whose hands the government was lodged, asked Tallyrand what he thought of Theophilanthropism, the name given the new religion. "I have but a single observation to make," was his reply ; "Jesus Christ, to found His religion, suffered himself to be crucified, and He rose again. You should try and do as much."

An unanswerable argument in defense of Christianity is found in the empty sepulchre of the Son of God.

Pilate wrote a title in three languages and put it on the cross to tell the people who it was that hung there ; but Jesus by his resurrection has published to the world in more legible characters than Pilate ever wrote that he was the "Mighty God, the Everlasting Father, the Prince of Peace."

If Christ be not risen, then "death ends all," there can be no "eternal opening of the golden gates of everlasting joy."

But if there be no resurrection of the dead, then Christ is not risen, and if Christ be not risen, then is our preaching vain and your faith is also vain.—*I Cor.* xv., 13-14.

It is more certain that our resurrection shall follow that of Christ than that the harvest will succeed the seed time. His sepulchre became empty; so shall ours. He went down into the dominion of death and served notice on the grim monster that at the trumpet sound he must release his grasp upon those imprisoned in the tomb. The Christian is the only one who can die in hope. He can leave the world in safety; he can afford to have his eyes grow dim, and the voices of his friends become faint, since he is going to a better land, and Christ is coming again to bring up the sleeping dust and place the purified soul in the glorified body. The Gospel of Christ is the only guarantee that a man dying shall ever live again.

If Christ did not rise, Christianity is a fable and a fiction, and we know not what we are, whence we came, or whither we are going. By his resurrection he has settled forever the question of a future life. The witnesses of the resurrection of Jesus are not all dead. We do not say that Peter and James and John are still alive; but there are living witnesses. Every soul converted and sanctified, every true chris-

tian experience, every wave of divine glory, every baptism of the spirit tells us "He is risen."

Thousands of men and women can be brought forward who were being driven before the tempest of uncontrollable passion, who to-day are reformed through faith in a risen Christ. We have dying witnesses of his resurrection, and here we may bring either the christian or the infidel. Visit the death bed of the true Christian, and he testifies to the resurrection of Christ. He realizes that Jesus is in the room, and the holy smile on his countenance, his words of praise and victory, all declare, "Christ is risen." Sometimes even after the spirit has left the body, we may read of a risen Lord in the serene smile that still lingers on the cold face of clay. Bring the infidel, and when dying he witnesses to the resurrection many times by forsaking his infidelity and praying to Jesus for help. How can Christ hear the prayer of dying Infidels unless he be risen from the dead?

When Voltaire felt the stroke that he realized must terminate in death he was overpowered with remorse.* * * His infidel flatterers hastened to his chamber to prevent his recantation, but it was only to witness his ignominy and their own. He cursed them to their faces.* * * Hoping to allay his anguish by a written recantation, he had it prepared, signed it and saw it witnessed. But it was all unavailing. For two months he was tortured with such an agony as led him at times to gnash his teeth in impotent rage

against God and man. At other times in plaintive accents he would plead, "O Christ ! O Lord Jesus !" Then turning his face, he would cry out "I must die—abandoned of God and man !"—*Death Bed Testimonies by Rev. E. Davies.*

Did he not by praying to Christ acknowledge his resurrection ?

And Thomas Paine testifies to the same fact.

There lies before me a letter written to me by Mrs Mary Benjamin, who at the age of eleven years was an *eye-witness* to the death bed agonies of Thomas Paine. She writes from Williamsport, Pa., April 25th, 1876 : "I was invited by a distant connection * * to go and see T. Paine on his death bed. * * The scene to me was appalling, and I wished to leave at once. I remember him as he lay, his head near and close to the door we entered, his glaring, rolling eyes ; uttering imprecations, apparently in an agony of body and mind, his screams could be heard at a great distance. As I shrank back they said (there were many there) he called on Jesus Christ for mercy and next blasphemed.—*The Inspiration of the Bible, by H. L. Hastings, page 6.*

Dr. Manley, who was with him during his last hours, in a letter to Cheetham in 1809, writes, "He could not be left alone night or day. * * * He would call out during his paroxysms of distress, without intermission, "O Lord help me ! God help me ! Jesus Christ help me ! O Lord help me !" etc., repeating the same expressions without the least variation in a tone of voice that would alarm the house * * * The doctor asked him if he believed that Jesus Christ is the son of God. After a pause of some minutes he replied, "I have no wish to believe on that subject."—*Death Bed Testimonies.*

Among his last words were these, the very words of Jesus, who came to seek and to save the lost : "My God ! my God ; why hast thou forsaken me ?"

If Jesus did not rise from the dead, why did Thomas Paine call upon him for aid?

HE IS NOT HERE, FOR HE IS RISEN AS HE SAID. COME SEE THE PLACE WHERE THE LORD LAY—*Matthew xxviii.*, 6.

LI.

RIGHT AND WRONG.

INGERSOLL.

Every thing is right that tends to the happiness of mankind, and everything is wrong that increases the sum of human misery. * * * Consequences determine the quality of an action. If consequences are good, so is the action. * * * We know that acts are good or bad only as they affect the actors and others. We know that from every good act, good consequences flow, and that from every bad act there are only evil results.—*The Christian Religion*, pages 76, 77, 78.

Our wickedness must be ascertained, not from our belief, but from our acts.—*Some Mistakes of Moses*, page 42.

Judge Black thought he was reasoning with “a man who has no acknowledged standard of right and wrong.” We have discovered Mr. Ingersoll’s standard in the above quotations, which is simply the old infidel criterion revamped.

1. According to this standard one must commit a wrong act ere he can know that it is wrong. The rule must be violated before a man can know that it exists. One must be

bitten by the serpent before he can realize that its fangs will poison.

2. As that only "is right that tends to the happiness of mankind, and everything is wrong that increases the sum of human misery," a man cannot know during his life time whether any line of conduct is right or wrong, as the aggregate results cannot be summed up until after the course of action terminates. Nor even then can it be fully known until all the effects for weal or woe are seen upon society after the actor's death. Paul's writings are still producing results. Paine's books are affecting thousands to-day. R. G. Ingersoll's works will produce their legitimate fruits for happiness or misery long after he passes to "silence and pathetic dust." As man does not exist after death, it follows, according to this infidel standard, that a man can *never* know whether he is right or wrong, and the standard falls by its own weight. Should man live hereafter, it is a fearful rule that allows him to rush into eternity on such uncertainties.

3. Col. Ingersoll may think he is doing "right," and laboring for the "happiness" of mankind in spending his energies to unsettle the "faith" of the world in the Scriptures! He enjoys himself in witty remarks that "tend to the happiness" of infidels and elicits from

them roars of laughter. He may succeed in undermining the faith of some, and for a season ease their consciences under crimes for which a Bible conscience would inflict pain. But the whole experiment is not finished, and this rule of pleasure and pain has not yet met its severest ordeal. Suppose, as in many instances, on nearing death, Ingersoll and his disciples find their frequent fears more than realized. Suppose they feel as did the wretched Altamont, Voltaire, Paine, Hobbs and others, and quit earth in awful dread of a future hell. Then every book written, every lecture against the Bible, is to roll on like immense waves, poisoning the minds of their own kindred and others, until the mighty tide is lost in the boundless ocean of eternity. What a standard to be measured by in the great hereafter! And not until all the results of the actions of the present life, both in time and eternity, have been observed, can a man know whether he is right or wrong. Mr. Ingersoll acknowledges that he does not know that he is right. He does not profess "to have fathomed the abyss" and demonstrated the fact that there is no God, no Heaven, no Hell. Multitudes profess to know that there is a God, that the Bible is true, not only by miracles performed eighteen centuries ago, but by a miracle wrought on their own moral nature, com-

pletely reversing the evil tide of their sinful hearts. Earnest prayer and faith would fully satisfy Mr. Ingersoll of the same thing. Undoubtedly the time has been when he felt it duty to pray for Divine help. How dare he try to turn the minds of men *from* a rule of right, which brings holiness and happiness to man, to the dreadful uncertainties of Infidelity? According to Bishop Fallows, in "Mistakes of Ingersoll," page 27, "Paine was also for a short time a dissenting minister and preached." Verily, "The backslider in heart shall be filled with his own ways."

4. Suppose our laws were made to harmonize with this infidel standard of morals, and Col. Ingersoll has a thorough disciple to this theory in his employ whom he places in a high position of trust. Gaining the confidence of his employer, this man sees that he can pocket some of the money unobserved. The question arises, is it right? Having no criterion but the above infidel standard, he reasons thus: "I am a very poor man. Mr. Ingersoll and family have many comforts of which I am deprived. He makes his money easy; I work hard for mine. He will never miss what is taken, and it will certainly 'tend to the happiness' of myself and family." The prospect of "happiness" is in favor of the man's stealing; hence, according to Mr. Ingersoll's standard of

moral action, it is right for the employe to do it. Would the Colonel like the practical operations of his own doctrine?

Take another case. Here is an atheist, a poor man, with a very large family, for whom he labors hard to secure a scanty support. Among the number is an old, sick grandmother, confined to her bed, and suffering intensely from disease. In the cradle lies a deformed child, racked with pain, who promises to be nothing but a perpetual care and burden as long as it lives. This infidel soliloquizes thus: "But for these invalids, which require so much care, food and medicine, we could live comfortably. They are of no use to themselves, and will never be to any one else. Every day they suffer more than death. They must die ultimately, and it will 'tend to the happiness' of all concerned to put them at rest," and thus reasoning, he gives them a dose of poison. He has only acted according to Mr. Ingersoll's standard of moral action. When the most valuable beast breaks a limb, we kill it to put it out of its misery, because we see no hereafter for beasts. Atheism being true, it is the same with man, and hence duty to kill the suffering ones and thus end their misery. This must bring the most comfort, and least pain, so far as man can see, and none can see farther, as there is no God!

Such atheistic reasoning has undoubtedly caused many suicides and murders, and it is probably this view that leads to the killing of the old and enfeebled among the heathen.

Does Mr. Ingersoll say, conscience would torture, and imprisonment might ensue and prove to be the cause of more pain than pleasure when all is summed up? That would be true so long as we are guided by the Bible, and not the infidel standard. An atheistic conscience, educated by "consequences," would be very different from a christian conscience, obtained by "faith" in the Bible.

The infidel rule of right and wrong is the "sum" of human happiness and misery, and no one can feel guilt for doing what he thinks will be for the highest good of man, when he has no guide but Atheism.

LII.

S.

THE SABBATH.

INGERSOLL.

The "sabbath" was born of asceticism, hatred of human joy, fanaticism, ignorance, egotism of priests, and the cowardice of the people. * * Every Free Thinker, as a matter of duty, should violate this day. He should assert his independence, and do all within his power to wrest the sabbath from the gloomy church and give it back to liberty and joy.—*Some Mistakes of Moses*, page 104.

BIBLE.

Remember the Sabbath day to keep it holy.—*Ex. xx.*, 8.

In the above is discovered not only treason against the Divine but against the civil government. Is not the sabbath one of our institutions? Are we not commanded by the civil as well as by the moral law to respect it? Ingersoll, by the above statements, arrays himself on the side of the saloon keepers, theatre managers, socialists and violaters of the holy day, to break down one of our sacred institutions.

Does Ingersollism mean the inauguration of the commune? Not that every infidel is a communist, but are not the leaders of communism as a class infidels?

Divine ordinances are adapted to human needs. If winter lasted two years, the world would perish with hunger; protracted summer would cause enervation, drought and disease. But at brief intervals God gives us summer and winter, seed-time and harvest, enabling us to live and prosper. So God ordained the weekly rest day; and man's physical, mental, and moral well-being largely depends upon his observing it. He who gives his mind no rest, brings up in the mad house or in the grave. He who gives his body no repose, breaks down beneath the strain, and dies. And a man who habitually overworks, at last comes down with a *typhoid fever*, and that fever runs *seven, fourteen, twenty-one or twenty-eight days*, changing every *seventh day*, as do other diseases which result from physical exhaustion. Why is this? It is because man is built on that plan. His system changes every seventh day. He needs a weekly rest as much as an eight-day clock needs a weekly winding. He who winds such a clock once a month, finds it useless. He who neglects his weekly rest, lays the foundation for

physical and mental disaster. Man cannot escape the rule of universal law, nor the eye of the one Lawgiver. This law of sevens seems inwrought in our very nature, and holds us in health and sickness, from life's earliest origin to its end. Neither Jew nor Christian, skeptic nor heathen can escape its power. And when worn-out nature frantically struggles to bring man back to health again, he must come around on the *seventh-day scale*; his fever must turn on a seventh day or he dies. Men may scoff at Sabbaths, and mock at Moses, but neither doctors nor infidels can make a typhoid fever turn except on the seventh day. Was Moses mistaken when he prescribed a rest day so in accordance with universal law?

The London costermongers told Lord Shaftesbury that their donkeys which rested one day in seven could travel *thirty miles a day* with their loads, while those donkeys that worked seven days in a week could only travel *fifteen miles a day*. Such facts as these, and numerous others which abound on every hand, show that the law of *sevens* is a divine law. And He who made both man and the donkey, knew what was good for them and so put both man and donkey into the commandment, and said: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates." *Deut. v., 14.*—*Remarks on the Mistakes of Moses, by H. L. Hastings, pages 16-17.*

LIII.

SERPENTS.

INGERSOLL.

Serpents also were sent among them (the Jews) and thousands perished for the crime of having been hungry.—*Some Mistakes of Moses, page 218.*

BIBLE.

And the people spake against God and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water, and our soul loatheth this light bread. And the Lord sent fiery serpents among the people and they bit the people and much people of Israel died.—*Numbers xxi.*, 5-6.

“Thousands perished,” not “for the crime of having been hungry,” but for their distrust, disobedience and murmurings.

LIV.**SLAVERY.****INGERSOLL.**

Perhaps the bible was inspired upon the subject of human slavery. * * * Does the bible teach man to enslave his brother? * * * Can we believe in this, the nineteenth century, that * * * God approved not only of human slavery but instructed his chosen people to buy the women, children and babes of the heathens about them. * * This God by commanding the Hebrews to buy approved of the selling of sons and daughters. * * Do you believe that the loving father of us all turned the dimpled arms of babes into manacles of iron? Do you believe he baited the dungeon of servitude with wife and child? * * * Can we believe that God made lashes upon the naked back a legal tender for labor performed? Must we regard the auction block as an altar? Were blood hounds apostles? Was the slave pen a temple? Were the stealers and whippers of babes and women the justified children of God? It is now contended that while the Old Testament is touched with the barbarism of its time that the New Testa-

ment is morally perfect and that on its pages can be found no blot or stain. As a matter of fact the New Testament is more decidedly in favor of human slavery than the old.—*Some Mistakes of Moses*, pages 245-9.

Ingersoll speaks of the slavery among the Jews as if it were the same in kind as that practiced among the heathen nations, or as American slavery ; when there was as much difference between them as between noonday and midnight. The first was the mildest form of servitude. There were among the Jews no slave ships, no auction blocks, no slave markets, and no stealing of men and forcing them into bondage.

Immediately after the giving of the law at Sinai, as if to guard against all slavery and slave trading on the part of the Israelites, God promulgated the ordinance : "HE THAT STEALETH A MAN AND SELLETH HIM, OR IF HE BE FOUND IN HIS HANDS, HE SHALL SURELY BE PUT TO DEATH." (Ex. xxi., 16 ; Deut. xxiv., 7.) The crime is stated in its three-fold form—*man-stealing*, *selling* and *holding*—the penalty for either of which was DEATH.—*Kitto*.

Had the above law been enforced against American slavery, the number of *dead slave stealers, sellers* and *holders* could have been counted by the thousand.

Such was the operation of the law and the obedience paid to it that we have not the remotest hint that the sale and purchase of slaves ever occurred among the Israelites. The cities of Judea were not, like the cities of Greece and Rome, slave markets ; nor were there found throughout all its coasts, either helots or slaves. With the Israelites, service was either voluntary or judicially imposed by the

law of God. (Lev. xxv., 39-47; Ex. xxi., 7; xxii., 3-4; Deut. xx., 14.) Strangers only, or the descendants of strangers, became their possession by purchase. (Lev. xxv., 44-46.) But however acquired, the law gave the Jewish servants many rights and privileges; they were admitted into covenant with God. (Deut. xxix., 10-13.) They were guests at all the national and family festivals. (Ex. xii., 43-44; Deut. xii., 18; xvi., 10-16.) They were stately instructed in morals and religion. (Deut. xxxi., 10-13; Josh. viii., 33-35; II. Chron., xvii., 8-9; xxxv., 3; xxxiv., 30; Neh. viii., 7-8.) They were released from their regular labor nearly one-half of their term of servitude, viz.; every seventh year. (Lev. xxv., 3-6.) Every seventh day, (Exodus xx.,) at the three annual festivals, (Ex. xxiii., 17; xxxiv., 23), viz., the Passover and Feast of Weeks, which lasted each seven days, and the Feast of Tabernacles, which lasted eight. Also on the New Moons, the Feast of Trumpets and the Day of Atonement. Besides these were the local festivals, (Judges xxi., 19; I. Sam. ix., 12-22,) and the various family feasts as the weaning of children, marriage, sheep shearing, and circumcisions, the making of covenants, etc. (I. Sam. xx., 6-28-29.) To these must be added the Feast of Purim, which lasted three days, and the Dedication, which lasted eight. The servants of the Israelites were protected by the law equally with their masters, (Deut. i., 16-17; xxvii., 19; Lev. xix., 15; xxiv., 22; Numbers, xv., 29,) and their civil and religious rights were the same. (Num. xv., 15, 16, 29; ix., 14; Deut. i., 16, 17; Lev. xxiv., 22.) To these might be added numerous passages which represent the Deity as regarding alike the natural rights of all, and making for all an equal provision. (2 Chron. xix., 7; Prov. xxiv., 23; xxviii., 21; Job, xxxiv., 19; 2 Sam. xiv., 14; Eph. vi., 9.) Finally, these servants had the power of changing their masters and of seeking protection where they pleased, (Deut. xxiii., 15, 16,) and should their masters by any act of violence injure their persons, they were released from their engagements. (Exodus

xxi., 26, 27.) The term of Hebrew servitude was six years, beyond which they could not be held unless they entered into new engagements; (Exo. xxi., 1-11; Deut. xv., 12,) while that of strangers, over whom the rights of the master were comparatively absolute, (Lev. xxv., 44-46.) terminated in every case on the return of the jubilee, when liberty was proclaimed to all. (Lev. xxv., 8, 10, 54)—*Kitto's Encyclopædia*.

Ought not even an infidel to admit that "Inspired Slavery" was mild indeed compared with the slavery of Greece and Rome, or with the slavery now prevalent in the east?

Is "the New Testament more decidedly in favor of Slavery than the Old?"

"As a matter of fact," this statement is simply Mr. Ingersoll's affirmation, and positively untrue.

There is no slavery but ignorance.—*The Ghosts*, page 73.

Why, then do so many smart and thoroughly educated men go down under the power of dissolute habits? Are these habits tokens of their freedom? Does education prevent such men filling the dissipator's grave? Is "ignorance" a synonym for "slavery?" Is education a synonym for freedom? Not always; one great pest of the world to-day is the educated villains that are in it.

The history of man is simply the history of slavery. of injustice and brutality, together with the means by which he has, through the dead and desolate years, slowly and painfully advanced.—*The Ghosts*, page 73.

Could anything better be expected from

“evolved” monkeys, or from a race which sprung from the “Moner?”

LV.

SUBLIME TRUTHS.

INGERSOLL.

Now, if the Bible is really the work of God, it should contain the grandest and sublimest truths.—*The Christian Religion*, page 8.

Again :

The church will be compelled at last to rest its case, not upon the wonders Christ is said to have performed, but upon the system of morality he taught. All the miracles, including the resurrection and ascension, are, when compared with portions of the “Sermon on the Mount,” but dust and darkness.—*What Must We Do to be Saved*, page 5.

The “Sermon on the Mount,” according to his own testimony, “contains the grandest and sublimest truths.” Indeed, with the “most of the teachings of Matthew, Mark, and Luke, he most heartily agrees.” When Christ was on earth he “spake as never man spake.” From his lips fell a philosophy deeper, broader, and higher than the world had previously known. Does “Infidelity “contain any sublime truth” by which man may be reformed from all his evil habits, his soul made to rejoice “with joy unspeakable and full of glory,” (I Peter I., 8,) and by which he may have

opened to him an eternity of bliss beyond the grave? Does infidelity furnish us any plank on which to cross the "swellings of Jordan?" (Jer. XII., 5.) Does it offer us anything but "silence and pathetic dust?" Is not this the "sublime" terminus of all its teachings in reference to a future world? Is it not "sublime" nonsense to reject Revelation and accept *nothing* in its stead?

Where can be found anything "grander" or more "sublime" than is found in the Book of Job, especially his description of the Almighty, (Job XXXVIII., etc.,) in the Psalms of David, Proverbs of Solomon, in the poetry of Isaiah, the prophecies of Ezekiel, vision of Daniel, the epistles of Paul, or John's Apocalypse?

DANIEL WEBSTER

Relates the following:

When in Paris, some years ago, I received an account of a French infidel who happened to find in the drawer of his library some stray leaves of an unknown volume. Although in the constant habit of denouncing the Bible, like most infidel writers he had never read any part of it. These fugitive leaves contained the prayer of Habakuk. (Hab. iii.) Being a man of fine literary taste, he was captivated with its poetic beauty, and hastened to the club house to announce the discovery to his associates. Of course, they were anxious to know the name of the gifted author, to which inquiries the elated infidel replied: "A writer by the name of HAB-BA-KOOK, of course a *Frenchman*!" Judge of the infidel's surprise when informed that

the passage he was so enthusiastically admiring was not produced by one of his own countrymen, nor even by one of his own class of so-called free-thinkers, but was penned by one of God's ancient prophets and was contained in that much despised book, the Bible! This I regard as one of the sublimest passages in inspired literature, and often have I wondered that some artist equal to the task, has not selected the prophet and his scene of desolation as the subject of a painting.

LVI.

T.

THIEF ON THE CROSS.

INGERSOLL AGAINST HIMSELF.

Who was this thief? * * * Did he believe that Christ was God? I do not know. Why then was the promise made to him that he should meet Christ in Paradise? Simply because he pitied suffering innocence upon the cross.—*What Must We Do to be Saved*, page 47.

Query: How could Christ be the embodiment of "*suffering innocence*" when he was guilty of *blasphemy* in *claiming* to be the son of God and had uttered that "*frightful declaration*:" "He that believeth and is baptized shall be saved, but he that believeth not shall be damned?"

Again, if Ingersoll had read that passage carefully he would have seen that the thief believed Christ was God, for he prayed to him saying:

Lord remember me when thou comest into thy kingdom
—*Luke xxiii.*, 42.

LVII.

W.

WAR.

INGERSOLL.

Our Heavenly Father commanded the Hebrews to kill the men and women, the fathers, sons and brothers, but to preserve the girls alive. Why were not the maidens also killed? Why were they spared? Read the thirty-first chapter of Numbers, and you will find that the maidens were given to the soldiers and the priests. Is there in all the history of war a more infamous thing than this? * *

* * We are told in the Pentateuch, that God, the father of us all, gave thousands of maidens, after having killed their fathers, their mothers, and their brothers, to satisfy the brutal lusts of savage men. If there be a God, I pray him. to write in his book, opposite my name, that I denied this lie for him.—*Some Mistakes of Moses*, pages 253-255.

BIBLE.

Now, therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children that have not known a man by lying with him keep alive for yourselves.—*Numbers xxxi.*, 17-18.

There is not a word in the "Thirty-first chapter of Numbers," or in the Bible, to show that "God * * gave thousands of maidens * * to satisfy the brutal lusts of savage men." It is distinctly stated that it was "women children," the most of whom were of course incapable of "satisfying" the lusts of men,

that they were to keep alive for themselves. They were not to keep them to "satisfy * * lust" but for servants, or wives when grown up. This harmonizes with God's order about captive females as stated in other places, and with the practice of the Israelites. (See Deut. xxi., 10-13; Numbers xxxi.; 17-18; Judges xxi., 12-14.)

In reference to killing "the men and women, the fathers, sons and brothers," let it be remembered that it was not the act of an *individual*, but of a *nation* in defence of its rights. Much that would be lawful for a government would be murder if done on individual authority. In this instance both *men* and *women* were rebels against the Israelites and very active in their corruption. These were slain to prevent further rebellion. The only thing Ingersoll can complain of, with any show of consistency, is the killing of the male children. Upon this I remark :

1. God had ordered a war of extermination against the Canaanites, and as these Mideonites had also filled their "cup" of iniquity, it was right to commence against them, and those who might soon grow up and join in battle against Israel were put out of the way. This opens the question of God's right to take the life of the innocent and at the same time say "Thou shalt not kill."

2. As God gave life he has a right to take it, when and as he pleases, without giving all his reasons to Mr. Ingersoll or anyone else. He has shown his prerogative and power by giving, taking and restoring life. Man has not this power, hence no right to take life as an individual, except by special Divine order, as in this instance. Had God destroyed all these lives by a pestilence or an earthquake, who would have complained of a wrong? and what good would have resulted by such complaint? God could prevent all pain and death, but who curses him for not doing so except Ingersoll and Co.? Shall the thing formed say to him that formed it, why hast thou made me thus" (Romans ix., 20). The misfortune with Ingersoll is, he first tries to put himself upon an equality with the Almighty, and then reasons as if he had really reached that elevation. He assumes that an infinite God has no rights that do not belong to him, and reasons accordingly. He ought to understand that the civil government under which he lives has rights which do not belong to him as an individual. Had he any right to draw the sword against the southern rebels but by command of the government? And when the sword was put into his hand by such authority, was it not his duty to use it to the death of others? God is above all governments

and has rights invested in no government on the face of the earth.

3. Let Mr. Ingersoll also remember that his Evolution God is not a whit behind the "Jehovah of the Jews" in inflicting pain. He has, according to Ingersoll's confession of faith, done just what he condemns the God of the Bible for doing. He has evolved a race and evolved them into the midst of untold suffering and death, for which Ingersoll cannot account any more than for pains inflicted by Divine order. How much more of the same kind of suffering to expect from his Evolution Deity hereafter he cannot tell. Why does he not ridicule his own God as well as the God of the Bible?

INGERSOLL.

If the bible be true, God commanded his chosen people to destroy men simply for the crime of defending their native land.—*Some Mistakes of Moses*, page 253.

BIBLE.

For the *wickedness* of these nations the Lord doth drive them out from before thee.—*Deut.* ix., 4.

And because of these *abominations* the Lord thy God doth drive them out from before thee.—*Deut.* xviii., 12.

God commanded his chosen people to destroy men because of their "*wickedness*" and "*abominations*," and not for the crime of defending "*their native land*."

It would be interesting to hear a military leader and legislator, like "Moses, the man of God," who, after he was *eighty years old*, commanded for forty years an army of six

hundred thousand men, emancipating, organizing and giving laws to a nation which has maintained its existence for more than thirty stormy centuries, give his candid opinion concerning "the mistakes" of a "Colonel" of cavalry, whose military career is said to have included one single engagement, in which "he was chased into a hog-yard, and surrendered to a boy of sixteen;" after which, as soon as exchanged, he heroically resigned his commission in the face of the enemy, subsequently turning his attention to managing swindling whiskey rings, discussing theology, defending scoundrels, blaspheming God, and criticising dead men who cannot answer him.—*Inspiration of the Bible*, by H. L. Hastings, page 7.

The rules of war among the Jews were better than those of the nations around them, and for that age of the world were not barbaric. From Deut. xx., 10, we learn that a besieged city had the privilege of surrendering and becoming tributary to the Jews. The inhabitants had the option of saving their lives. Deut. xx., 19, teaches us that the Jews were prohibited from destroying the fruit trees, and as we have seen heretofore, (Deut. xxi., 10,) if a beautiful female was captured she might be taken to wife but not maltreated.

LVIII.

"WHAT IS AN INFIDEL?"

INGERSOLL.

What is an "infidel?" He is simply a man in advance of his time. He is an intellectual pioneer. He is the dawn of a new day. He is a gentleman with an idea of his own

for which he gave no receipt to the church. * * * He is a man who has had a doubt. To have a doubt means that you have thought upon the subject—that you have investigated the question; and he who investigates any religion will doubt. All the advance that has been made in the religious world has been made by “infidels,” by “heretics,” by “skeptics,” by doubters—that is to say, by thoughtful men. * * * An infidel is an intellectual discoverer—one who finds new isles, new continents, in the vast realm of thought. The dwellers on the orthodox shore denounce this brave sailor of the seas as a buccaneer. And yet we are told that the thinkers of new thoughts have never been of value to the world. Voltaire did more for human liberty than all the orthodox ministers living and dead. He broke a thousand times more chains than Luther. Luther simply substituted his chain for that of the Catholics. Voltaire had none.—*Interviews on Talmage*, page 176-7.

And has infidelity come to be a synonym for brains, for “intellectual” advancement? Are infidels the only “intellectual pioneers” of the world? Indeed! The above definition of an infidel as it comes reverberating over the water to the land lubbers, and “dwellers on the orthodox shore,” sounds like the boisterous braggadocio of a full grown “Moner,” and these “dwellers” prefer the following impartial definition according to Webster’s Unabridged Dictionary :

One who is without faith, or unfaithful; hence a disbeliever; a free thinker, especially (a) heathen, (b) a mohammedan, (c) one who disbelieves in Christ or the divine origin and authority of christianity.

Another writer has described an infidel thus :

His four corner stones of belief are that God has made a great many blunders, that the Bible isn't worth reading, that Christ was more or less an impostor, and that immortality is a myth. On these foundations he builds a house in which there is nothing to eat or drink, and whose roof leaks at every shingle.

INGERSOLL.

Can you wonder that we point with pride to the fact that Infidelity has ever been found battling for the rights of man, for the liberty of conscience, and for the happiness of all? Can you wonder that we are proud to know that we have always been disciples of Reason, and soldiers of Freedom; that we have denounced tyranny and superstition, and have kept our hands unstained with human blood?—*The Gods, (Paine,) page 158.*

Where are these boasted monuments of Infidelity? Where are the people who have been elevated by its teachings? Where are its Asylums, Orphanages, and Homes for the Friendless? Where are the “disciples of Reason,” so thoroughly devoted to the “Religion of Humanity” that they may be seen going day and night through the streets and alleys of our large cities, endeavoring to better the condition of the degraded and fallen? Where are these “Soldiers of Freedom” who search the dens of vice in order to rescue the perishing? What has infidelity to offer to these slaves of sin? It berates the Bible and the Christian church, and then the coward seeks protection under institutions and governments founded by Christianity.

Infidelity has such a record of organized endeavor to regenerate mankind. Turn to the history of the French Revolution and read it there. The leaders of that Revolution, as you know, were * * * the disciples of Diderot, Voltaire, Rousseau. They were avowed atheists or infidels, and Thomas Paine was one of the number, sat in their midst, participated in their discussions, aided in drawing up the constitution they enacted. What that convention said and did the world knows and will never forget. They did what Mr. Ingersoll would be glad to have the Congress of the United States do. They abolished christianity by vote. They declared there was no God, forbade the public instructors to utter his name to their children. They struck the Sabbath out of the calendar and made the week consist of ten days, instead of seven. They wrote over the gates of the cemeteries : "Death is an eternal sleep." They tore down the bells from the church spires and cast them into cannons. They stripped the churches of everything used in worship, and made bonfires in the streets, and then instituted the rights of the old pagan religions, where the altars had stood. Not content with this, Chaumette, one of the leaders of the convention, appeared one day before that body, leading a noted courtesan with a troop of her associates. Advancing to the President, he raised her veil and exclaimed :

"Mortals! Recognize no other divinity than Reason, of which I present you the loveliest and purest personification."

Whereupon the President of the Convention bowed and professed to render devout adoration. And a few days later the same scene was re-enacted in the Cathedral of Notre Dame, with increased profanations, and more outrageous orgies, and was declared to be the public inauguration of the new religion of the Commune. And like desecrations and blasphemies throughout all France took the place of the old worship. Worse than this, all distinctions of right and wrong were confounded. The grossest de-

bauchery was inaugurated, the wildest excesses prevailed and were gloried in ; contempt for religion and for decency became the test of attachment to the Government. The grosser the infractions of morals the greater the so-called victory over prejudice, the higher the proof of loyalty to the State. To accuse one's father was the best proof of citizenship ; to neglect it was denounced as a crime and punishable with death. Wives were bayoneted for the faith of their husbands, and husbands for that of their wives. One of the chief tools of the Commune, Carrier, ruling at Nantes, declared that the "intention of the Convention was to depopulate and burn the country," and he was as good as his word. He gathered those suspected of disloyalty in flocks. He shut up 1,500 women and children in one prison without beds, without straw, without fire or covering, and kept them for two days without food. The only escape was for men to surrender their fortunes, and women their virtue. He contrived ships with slides in their hulls below the water line, loaded these with his prisoners under pretext of transferring them elsewhere, and when the vessels were in the middle of the Loire, ordered the valve opened and the victims plunged into the water, while he, surrounded by a troop of prostitutes, looked on and gloated over the scene. And this is only a type of what occurred elsewhere. Proscription followed proscription, tragedy followed tragedy, till the whole country was one huge field of rapine and of blood. * * * 17,000 perished in the City of Paris during this combined reign of infidelity and terror. * * * Not less than 3,000,000 lives were the costly price of establishing the new religion. There is no disputing these facts, nor the reasons that underlay them. This whole terrific record—and history knows none that is darker or more damning—was the direct and legitimate fruit of the doctrines which Mr. Ingersoll lauds as the sublime truth "that is to fill the world with peace!" * * * And what infidelity was then, it is now ; and, what it did then, so far as its assaults upon religion were concerned, and its overturning of civil order, it would do to-day, if it

had the power.—*Dr. Goodwin, in Mistakes of Ingersoll, pages 97-100.*

And who are these disciples of “reason” who have “ever been found battling for the rights of man?” What were their doctrines and practices?

David Hume maintained that * * * “suicide is lawful and commendable,” that “female infidelity when known, is a small thing; when unknown, nothing;” that “adultery must be practiced, if men would obtain all the advantages of this life, and that if generally practiced, it would, in time, cease to be scandalous, and if practiced frequently and secretly, would come to be thought no crime at all.”

Lord Herbert taught that the “indulgence of lust and anger is no more to be blamed than thirst or drowsiness.”

Mr. Hobbs declared that “civil law is the only foundation of right and wrong, that where there is no law, every man’s judgment is the only standard of morals; that every man has a right to all things, and may lawfully get them if he can.”

Lord Bolingbroke held that self-love is the only standard of morality; that the lust of power, avarice, sensuality, may be lawfully gratified, if they can be safely gratified; that modesty is inspired by mere prejudice, polygamy a law of nature, adultery no violation of morals, and the chief end of man is to gratify the appetite of the flesh. And he kept faith with his teachings and led the life of a shameless libertine.

Voltaire advocated the unlimited gratification of sensual appetites, and was a sensualist of the lowest type. He was likewise a blasphemer, a calumniator, a liar, and a hypocrite; a man who all his life taught and wrought “all uncleanness with greediness,” and nevertheless had the amazing good sense to wish that he had never been born.

Rousseau was by his own confessions, a habitual liar,

and thief and debauchee ; a man so utterly vile that he took advantage of the hospitality of friends to plot their domestic ruin ; a man so destitute of natural affection that he committed his base born children to the charity of the public, that he might be spared the trouble and cost of caring for them. To use his own language, "guilty without remorse, he soon became so without measure."

As to Thomas Paine * * * after all allowance that can be made for misrepresentation, this remains unquestionably true, on the authority of those who claimed to be his friends and knew him best, that in his last years he was addicted to intemperance, given to violence and abusiveness, had disreputable associates, lived with a woman who was not his wife, and left to her whatever remnant of fortune he had.—*Dr. Goodwin, in Mistakes of Ingersoll, pages 85, 86.*

These are a few of the best "disciples" of Infidelity, not the Benedict Arnolds of the cause, but men who were "in advance of their time," the "intellectual pioneers" of the world ! the "soldiers of Freedom" to whom Ingersoll "points with pride !" Contrast them with Jesus, Paul, Wesley, Whitfield, Luther and the vast army of Christian heroes who were pure in doctrine, and pure in life, and choose with which class you prefer to be numbered.

Remove from the world even the restraining influence of the Christian Religion, write it upon the corner stones of the churches that "there is no God," emblazon it over the pulpits that "death ends all," inscribe it upon the walls of your homes that the Bible is a fable,

annihilate the Christian Sabbath, blot out future retribution, burn all christian literature, tear down the colleges, asylums and orphanages erected by Christianity, disband the benevolent associations it has organized, blot the name of Christ from the calendar, aye, expunge the name of God from the world, and what have we left but heathen darkness, yea, what is left but—HELL.

What infidel would “point with pride” to the following experiment to live without Christianity?

Five years ago there was founded in Barton County, Missouri, by a party of atheists, a town called by the name Liberal. It is said to be the only community of equal size in the United States which does not recognize God or religion. There is not a church within its limits, nor a minister, nor a professing christian. Christians who come into the town on business are commonly surrounded and assailed for their religious belief in the most abusive manner. The whole atmosphere of the place is densely atheistic. If there could be a community from which God was utterly shut out, this town of Liberal would be such. The founders gave out distinctly that the town was established as an experiment—or rather, as they looked upon it, as a demonstration of what man could do for himself without the so-called “superstitions” of religion. They proposed to show the world that Christianity was nothing but a fable; that people could live and prosper without it; that churches, and ministers, and Sabbath-days, and religious observances of every kind were all a humbug, a kind of fetish-worship that man ought to free himself from, if he would attain to his highest earthly welfare and happiness. What, then, has been the result of the venture? Nine-tenths of those

now living in the town would leave it if they could sell their property. There is not a store in the town which carries \$10,000 worth of stock; there is not a factory or manufacturing establishment of any kind in the place, and, worst of all, there is not even a school-house. Public schools and infidel meetings have been held in rented buildings, except those which were held in the "Universal Mental Liberty Hall," the flaming title of a "building," says a correspondent of the *St. Louis Globe-Democrat*, "about the size of a smoke-house, which it closely resembles." There is not in the town a building that could not be built for \$3,000, not a half dozen that cost \$2,000, and a great majority of them cost less than \$1,000. The two hotels of the place are spoken of as "cheap dens of the lowest character." One of them is vacant, and the other is soon to be closed. Nor have the social features of this infidel paradise been more gratifying than its material features. One of the inducements held forth by the founders was that, with the absence of all religious sects and those quarrels which arise from differences of belief and from the necessary opposition between Christianity and the world, social harmony and good feeling would prevail, and men would live together as brothers in peace and prosperity. But instead of this ideal harmony, the town has known nothing but quarrels and dissensions since the day it was founded. And as to the virtues of society under the removal of all religious restraint, Liberal is a sad example of what unaided human nature is able to do in emancipating itself from the dominion of sin. Liquor is sold without stint, and drunkenness is a prevailing crime. Swearing is the common form of speech. Girls and boys swear in the street, in the playground, and at home. Fully half the women are said to habitually use profane language. Lack of reverence for parents and obedience to them is the rule. Husbands and wives separate whenever they choose, and the most gross forms of social immorality prevail. Slander and vituperation are in everybody's mouths. This town of

Liberal has important material advantages. It is situated in the midst of an unusually fertile country, underlaid with rich deposits of coal. A large amount of capital was invested at the start, in developing the resources of the region, and providing facilities for immigration. There is nothing whatever to account for the utter failure of the community except the atheistic principles upon which it was founded. The significance of the experiment is heightened by the bravado with which it was announced to the world. It is a lesson which the socialistic and free-thinking will do well to ponder. Neither towns nor States can prosper without the restraints of religion and the recognition of Divine Providence, authority and law.—*Christian Thought*, 1886, pages 395-396.

Dr Lyman Abbott, in a sermon at Cornell University, gives a parody on the Lord's Prayer in his closing sentences as "The Prayer of Modern Positivists," which would be appropriate for the inhabitants of Liberal City :

Our brethren which art on the earth, hallowed be our name ; our kingdom come ; our will be done on earth, for there is no heaven. We will get us this day our daily bread. We will forgive no trespasses, for there is no forgiveness. We will fear no temptation, for we can deliver ourselves from evil, and ours is the kingdom, and ours is the power, and there is no glory, and no forever. Amen.

The Doctor then invited the audience to unite with him in the Lord's Prayer, thus impressing the fine contrast upon the heart of each hearer.

Again, that system of Religion is worthless which forsakes a man in the hour of his greatest need. Infidelity struts in health and strength, but in death it acknowledges with

confessions most humiliating, that there is no power in it then to give consolation. It leaves man to die alone. "Why" do infidels so often forsake their theories, and their theories forsake them, when about to change worlds? If there be any virtue in infidelity, it ought to reveal itself at this trying time. Do not many infidels then attest the truth of the Christian Religion by abandoning their false doctrines and seeking for refuge under the shadow of the Almighty? Did the reader ever hear of a true Christian forsaking God and the Bible in death and embracing Atheism? The reformatory, consoling, and sustaining power of infidelity is a "myth." It quails and trembles before the pale horse and his rider, and leaves its devotees to die as the fool dieth. Where Infidelity shows its weakness, Christianity reveals its power. Revelation alone brings a Jesus, whose name is

"A sovereign balm for every wound,
A cordial for our fears."

It discovers to us the "Mighty to save" who

"Can make the dying bed
Feel soft as downy pillows are."

Infidels are inconsistent with themselves and with their doctrines, else they would cling to their dogmas with unyielding grasp when danger and death threaten.

An infidel lecturer addressed an audience with great

earnestness, denying God and immortality, and uttering the most horrid blasphemies. When he was done, a man of middle age arose and said. "My friends, I have a word to speak. I am not about to refute any of the arguments of the orator. I shall say nothing concerning what I believe to be the blasphemies he has uttered; but I shall simply relate to you a fact, and, after I have done that, you shall draw your own conclusions. Yesterday I walked by the side of yonder river; I saw on its floods a young man in a boat; the boat was unmanageable; it was going fast toward the rapids. I saw the young man wring his hands in agony. By and by he gave up the attempt to save his life, kneeled down and cried with desperate earnestness, "O, God save my soul. If my body cannot be saved, save my soul!" I heard him confess that he had been a blasphemer. I heard him vow that if his life were spared he would never be such again. I heard him implore the mercy of heaven for Jesus Christ's sake, and earnestly plead that he might be washed in his blood. These arms saved that young man from the flood. I plunged in and saved his life. That same young man has just now addressed you, and cursed his Maker. What say you to this, sirs?" The speaker sat down. A shudder ran through the young man himself, and the audience saw, that while it was a fine thing to act the bravado against Almighty God on dry land, when danger was distant, it was not the same near the verge of the grave.—*Foster's Cyclopædia.*

Which lecture had the greatest effect?

An infidel had an only daughter lying upon a sick-bed; his wife, who died, was in her life-time a devoted, spiritual-minded and praying christian. When the daughter's death was very near, she called her father to her bed-side and said: "My mother died a Christian some years ago, rejoicing in Jesus, and assured of heaven; you are a disbeliever in Christianity; I am going to make the last venture; am I to die in my mother's faith, or in yours? I beseech you to advise me," she said with earnestness and fervor,

“whether I am to die in my mother’s faith or in yours.” The father’s struggle between affection to his only child and the pride of devotedness to his principles was tremendous ; but at last, amid a burst of tears and in an agony of feeling, the hardened, yet melting infidel said : “Die in your mother’s faith.” And she died in her mother’s faith.
—*Dr. Cumming.*

Bishop Whipple says :

I once met a thoughtful scholar who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things : “First. I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind. Second. I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know *that* was not a dream. Third. I have three motherless daughters (and he said it with tears in his eyes). They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel.—*Christian Thought*, 1886, page 397.

Dr. Young tells us of the awful death of the profligate and licentious Altamont. Hear him addressing a friend that had been poisoned by his skepticism, and ruined by his licentiousness :

No, no. Let me speak on. I have not long to speak. My much-injured friend, my soul, as my body, lies in ruins, in scattered fragments of broken thought. Remorse for the past throws my thoughts upon the future ; worse dread of the future strikes them back upon the past. I turn, and turn, and find no ray. Didst thou feel half the mountain

that is on me, thou would struggle with the martyr for his stake, and bless Heaven for the flame. That is not an unquenchable fire! And is there another hell? O thou blasphemed yet indulgent Lord God! Hell itself is a refuge, if it hid me from thy frown.

Said the Atheistical Hobbs :

I am taking a fearful leap in the dark,

Thomas Paine said a little before death :

Until this moment I have believed there was neither a God nor a hell; now I know and feel there are both, and I am doomed to perdition by this just judgment of the Almighty.

That he bitterly regretted the writing and the publishing of the *Age of Reason*, we have incontestable proof. During his last illness he asked a pious young woman, Mary Roscoe, a Quakeress, who frequently visited him, if she had ever read any of his writings, and being told that she had read very little of them, he inquired what she thought of them, adding "From such a one as you I expect a true answer." She told him, when very young she had read his *Age of Reason*; but the more she read of it the more dark and distressed she felt, and she threw it into the fire. "I wish all had done as you," he replied, "for if the devil ever had an agency in any work, he has had it in writing that book."—*Journal of Stephen Grellet*, 1809.

"Why" did he not call some one to his bedside to read for his comfort a few passages from his *Age of Reason* instead of regretting that he wrote that work? "Why" did he lose confidence in his infidelity when about to die?

He says in the *Age of Reason*, page 57 :

I had besides neither Bible or Testament to refer to, though I was writing against both, nor could I procure any notwithstanding which I have produced a work that no

bible believer, though writing at his ease, and with a library of church books about him, can refute.

What a confession ! Is it not true of most infidels that they speak and write against the Bible when ignorant, to a great extent, of its contents ? What egotism is contained in the above extract. "*I have produced a work that no Bible believer * * * can refute.*" The author "refutes" it himself in the above confession, and when he came to die he "refuted" it again by saying, "*If the devil ever had an agency in any work, he has had it in writing that book.*" Benjamin Franklin said, when Thomas Paine submitted to him his manuscript of the *Age of Reason* :

I would advise you therefore not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from the enemies it may raise you and perhaps a good deal of regret and repentance. If men are so wicked *with religion*, what would they be without it?—*Alibone's Dictionary of Authors*, page 1484.

True christians do not abandon their God or their bible when approaching death. As the tempest comes they do not lose confidence in their foundation. Death is to them "the eternal opening of the golden gates of everlasting joy." Did St. Paul, as he was confined in the lower dungeon of the Mamertine prison in Rome, "bitterly regret" writing his many epistles ? Go to his dungeon and ask him. He is an old

pilgrim, two years short of seventy, and about to be beheaded for his religion. I almost see him straightening up and pushing back his locks as he answers :

I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.—II *Tim.*, iv., 5, 6, 7.

When Ridley and Latimer were tied to the stake, Latimer exclaimed : “Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God’s grace, in England, as I trust shall never be put out.”

John Knox, when dying, said : “Live in Christ, live in Christ, and the flesh need not fear death.”

Alfred Cookman exclaimed : “I am sweeping through the gates, washed in the blood of the lamb.”

John Wesley exclaimed : “The best of all is, God is with us.”

Polycarp, when bound to the stake, said : “O Lord, I adore thee for all thy mercies. I bless thee that I glorify thee through thy only begotten son, the Eternal High Priest, Jesus Christ.”

Benjamin Abbott exclaimed; "Glory to God, I see heaven open before me."

Rutherford: "I have got the victory, and Christ is holding out both hands to embrace me."

Richard Baxter: "I believe, I believe I am almost well. Lord, teach us how to die."

John Bunyan: "We shall meet ere long to sing the new song and remain happy forever in a world without end."

Rev. Dr. Wakeley, "Hark! hark! hear ye not that song? Victory is ours. There is great rejoicing in heaven. Roll open, ye golden gates, and let my car go through! I must wait until the death angel descends."

A volume might be filled with the triumphant testimony of dying Christians.

Again we ask:

"WHAT IS AN INFIDEL?"

And in face of the blighting influences of Infidelity, and the dying testimonies of its advocates, contrasted with the hallowed influences of Christianity and the dying testimonies of true believers, what is the response?

Let others reject Christ and his religion if they choose; let them hug their false and comfortless dogmas; let them come to the death stream and find no Jesus to pilot them to the haven of rest, but

Let me die the death of the righteous and let my last end be like his.—*Numbers xxiii.*, 10.

LIX.

WICKEDNESS OF THE CHURCH.

INGERSOLL AGAINST HIMSELF.

I will not say that the church has been an unmitigated evil in all respects.—*The Gods, (Heretics,) page 192.*

For more than fifty generations the church has carried the black flag. Her vengeance has been measured only by her power. During all these years of infamy no heretic has ever been forgiven. With the heart of a fiend she has hated ; with the clutch of avarice she has grasped ; with the jaws of a dragon she has devoured ; pitiless as famine, merciless as fire, with the conscience of a serpent : such is the history of the Church of God.—*The Gods, (Heretics,) page 219.*

How could any one describe an “unmitigated evil,” better than in the last passage quoted ?

In the name of our God we rise to resent the statement that “such is the history of the Church of God.” Such may be the history of a so-called, or backslidden church, but the “Church of God” has made no such dark record at any period of its history. Such may be the history of fallen, but not of true Christianity.

BIBLE.

Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.—*Eph. v., 25-6-7.*

Here is the ideal of the true Christian Church.

The "Church of God" is composed not of any one, nor of all denominations, but of the redeemed part of humanity. It has on its roll of membership the true believer on the Lord Jesus Christ in whatever denomination he may be found, and when men shall all be drawn to Christ, and be baptized with his spirit, sectarianism will take a secondary place, prejudice and bigotry, hatred and persecution will vanish, and Christ be all and in all.

LIX.

WOMAN.

INGERSOLL.

If we wish to find what the bible thinks of woman, all that is necessary to do is to read it. We find that everywhere she is spoken of simply as property—as belonging absolutely to the man.—*Interviews on Talmage*, page 125.

The bible was not written by a woman. Within its lids there is nothing but humiliation and shame for her. She is made to ask forgiveness for becoming a mother. She is as much below her husband as her husband is below Christ. She is not allowed to speak. The gospel is too pure to be spoken by her polluted lips. Woman should learn in silence.—*The Ghosts and Other Lectures*, page 140.

It would seem that the above extracts were written by some *Ghost*, or that "no sane man ever said it."

BIBLE.

A virtuous woman is a crown to her husband.—*Prov.* xii., 4.

Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil.—*Prov. xxxi.*, 10-11.

And seventeen verses following commending the good wife. Ingersoll, with all his rhetorical flourishes, could not give a more beautiful description of a virtuous and loving wife.

If "the gospel was too pure to be spoken by her polluted lips," "why" were there prophetesses in the church under both the old and new dispensations? Who pronounced greater blessings upon a woman's head than Jesus? To whom did he say: "Go, and sin no more." To whom did he first appear after his resurrection? Of whom did he say, "Where-soever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her?" (*MATT. XXVI.*, 13.)

INGERSOLL.

In no country in the world had women less liberty than in the Holy Land—and no Monarch held in less esteem the rights of wives and mothers than Jehovah of the Jews. The position of woman was far better in Egypt than in Palestine. * * * The condition of woman has improved just in proportion as man has lost confidence in the inspiration of the Bible.—*The Christian Religion*, page 58.

The "position" of woman among the Hebrews "in the Holy Land" was "far better" than her "position" among the surrounding heathen nations. The Hebrew women were

angels compared with the women of the old Canaanite tribes. What is, and what has ever been her condition, socially, in all lands where the Bible is not read, and where infidelity and savagery dominate? "Why," in such lands, have women "less liberty" than in Christian countries? In the heathen home of India, female children are unwelcome, and the father considers himself insulted if congratulated on the birth of a girl. Many of these are disposed of by murder, and those permitted to live are married in their babyhood, and kept in illiteracy. Where the Bible has not gone, there are whole tribes which have no marriage ceremony, while there are others having only a semblance of one. Polygamy prevails, and sometimes that which is worse—a plurality of husbands. In Thibet wives are pawned and loaned, and in China hired to other men.

The funeral of an African chief is thus described by the travelér, Commander Cameron, as taking place in Urua, in the centre of the Dark Continent: "The first proceeding is to divert the course of a stream, and in its bed to dig an enormous pit, the bottom of which is then *covered with living women!* At one end a woman is placed on her hands and knees, and upon her back the dead chief, covered with beads and other treasures, is seated, being supported on either side by one of his wives, while his second wife sits at his feet. The earth is then shoveled in on them, and *all the women are buried alive*, with the exception of the second wife. To her custom is more merciful than to her companions, and grants the *privilege of being killed* before the huge grave is filled in. This being completed, a number of

male slaves, sometimes forty or fifty, are slaughtered, and their blood poured over the grave, after which the river is allowed to resume its course."

Would the infidel, who enjoys his "civilized home" within the influence of the Bible, wish to dwell and rear his children among the wild African tribes, many of whom live almost in a state of nudity? In these nations women hold a very inferior position. They are looked upon as but little if any better than cattle, and like them, liable to be bought and sold. In some localities, where the husbands and wives go out to work, they go by different routes. The wives carry the burdens, and they build the houses in which husbands and wives dwell.

There are some exceptions, as in the case of the daughter of the chief, but the rule is hard labor for the women. The man may have as many wives as he can support. The ordinary man generally has one, while the richer a man is the more wives he possesses. They abandon the care of the useless and aged, and sometimes kill these worn-out people. The Bechuanas have little regard for human life, especially that of a woman, and the husband may kill his wife if he likes without any particular notice being taken of it. Life is freely sacrificed among too many of these tribes. Instance the three great nations of Western Africa, the Egbas, Ashantis and Dahomins.

The wives in Congo are tolerably well off, except that they are severely beaten with the heavy hippopotamus hide whip. The women do not resent this treatment, and indeed, unless a woman is soundly flogged occasionally, she thinks that her husband is neglecting her, and feels offended accordingly. The King has the power of taking any woman for his wife, whether married or not, and, when she goes to the royal harem, her husband is judiciously executed.—*Uncivilized Races of the World*, vol. 1, page 616.

In Ashantis the King is restricted in the number of his wives. But as the prohibition fixes the magic number of three thousand three hundred and thirty-three, he has not much to complain of with regard to the stringency of the law.—*Ibid*, page 556.

Has “the condition of woman improved” in any region that has been destitute of the Bible? Are there not “monarchs” who hold “in less esteem the rights of wives and mothers than the Jehovah of the Jews?” Nothing but the Gospel of Christ will ever overturn heathen idols and abolish their cruel rites and ceremonies.

In *The Ghosts and other Lectures*, (pages 103–108,) Ingersoll ridicules the scriptural account of the creation of man and woman, after which he gives the Hindoo account to show that woman is the equal of the man. He asks concerning the latter :

Honor bright ; is not that the better and grander story?
—Page 107.

And yet in Brahminical writings we read :

A woman is never fit for independence. Women have no business with the text of the Veda. * * * Sinful

women must be as foul as falsehood itself. This is a fixed law.

Do we find any such debasing sentiment in the Christian Bible?

Ingersoll says this heathen Bible "was written about *four thousand* years before the other." (The Ghosts, page 104.) That is, before the Christian Bible. If Brahma had "*four thousand years*" the start with his teachings, surely Hindoo women ought to be far above American ladies, while every intelligent infidel knows they fall infinitely below them. The exalted privileges woman enjoys in civilized lands is due to the influence of the Bible, and Ingersoll's statement that "the condition of woman has improved just in proportion as man has lost confidence in the inspiration of the Bible," is an insult to, and ought to rouse the indignation of every pure woman on the face of the earth.

"*If we wish to find what the Bible thinks of woman,*" (and how Ingersoll misrepresents it,) "*all that is necessary to do is to read it,*" and mark the effect of its teachings.

"Brain" fails to humanize man, but the Gospel never. As soon as it begins to take root in any land, that moment the elevation of "woman" as well as man commences.

THE ENTRANCE OF THY WORDS GIVETH LIGHT.—*Psa.* cxix., 130.

INGERSOLL.

According to the Old Testament, woman had to ask pardon, and had to be purified, for the crime of having borne sons and daughters. If in this world there is a figure of perfect purity, it is a mother holding in her thrilled and happy arms her child.—*The Christian Religion*, page 58.

Read the twelfth chapter of Leviticus, and you will see that when a woman became the mother of a boy she was so unclean that she was not allowed to touch a hallowed thing, nor to enter the sanctuary for forty days. If the babe was a girl, then the mother was unfit for eighty days, to enter the house of God, or to touch the sacred tongs and snuffers.—*Some Mistakes of Moses*, page 130.

BIBLE.

If a woman have conceived seed, and borne a man child : then she shall be unclean seven days according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days : she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks, as in her separation : and she shall continue in the blood of her purifying threescore and six days. And when the days of her purifying are fulfilled, for a son or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtle-dove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest, who shall offer it before the Lord, and make an atonement for her ; and she shall be cleansed from the issue of her blood.—*Lev. xii.*, 2-7.

And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth.—*Genesis ix.*, 1.

Instead of the bible stating that a “woman

had to ask pardon for the crime'' of having borne sons and daughters. God commanded the people to ''replenish the earth'' and it was considered a reproach (GEN. xxx., 23; Luke i., 25 etc,) for a married woman not to bear a child, A man ought to ''ask pardon'' for such a slander on the sacred word.

The law to which Ingersoll refers was the ceremonial law. The offering was an acknowledgment of a sinful nature, for which Christ offered himself, and the offerings brought were typical of the atonement of Christ, in which there was power to cleanse the sinful nature.

The reason why the duration of the mother's uncleanness is twice as long at a girl's birth as at a boy's would appear to be that the uncleanness attached to the child as well as to the mother, but as the boy was placed in a state of ceremonial purity at once by the act of circumcision, which took place on the eighth day, he thereupon ceased to be unclean, and the mother's uncleanness alone remained, whereas in the case of a girl, both mother and child were unclean during the period that the former was in the blood of her purifying, and therefore that period had to be doubly long—*The Pulpit Commentary*.

In regard to the offering she was to bring :

Two things are noticeable here, first that the burnt offering, symbolizing self devotion, is far more costly and important than the sin offering, which had not to be offered for any individual personal sin, but only for human sin, which had been indirectly manifested in his bodily condition (Keil), and secondly, that in this one case the sin offering appears to succeed the burnt offering instead of preceding it. No doubt the changed order is owing to the cause

just mentioned, the idea of sin, though it may not be altogether put aside (Gen. iii.. 16) is not to be prominent, as though it were peculiar to the special woman purified.—*Ibid.*

Again it is a great disturbance of the system to have a child. Sound prudence dictated that the woman should remain undisturbed until every part came to its proper place. If women to-day would remain in a state of “purification” after child-birth for a longer period than multitudes do, many a mother’s life would be prolonged. The Jewish laws, as much as infidels ridicule them, looked after the sanitary condition of the people as do the laws of civilized countries of modern times.

Women have been the slaves of slaves, and in my judgment it took millions of ages for a woman to come from the condition of abject slavery up to the institution of marriage.—*The Ghosts and other Lectures, page 100.*

Certainly! even though she “evolved” from the “fairest ape!” and if under “evolution” she progresses so slowly, it will take “*millions of ages*” more for woman to reach her proper sphere in heathen lands without the aid of the Bible.

LX.

WORLD.

INGERSOLL AGAINST HIMSELF.

There is no world, no star, no heaven, no hell in which gratitude is not a virtue.—*The Christian Religion*, page, 196.

One world at a time is my doctrine.—*What Must We Do to be Saved*, page 87.

Love and virtue are the same the whole world round and justice is the same in every star.—*Some Mistakes of Moses*, page 257.

About this world little is known—about another world, nothing.—*The Ghosts and Other Lectures*, page 139.

If “one world at a time is his doctrine,” and “about another world nothing is known,” why attempt to tell us the state of things in the “stars,” in “heaven,” or in “hell?”

LXI.

“WHY DO YOU NOT RESPOND?”

INGERSOLL.

Question. Why do you not respond to the occasional clergyman who replies to your lectures?

Answer. In the first place, no clergyman has ever replied to my lectures. In the second place, no clergyman ever will reply to my lectures. He does not answer my arguments—he attacks me; and the replies that I have seen are not worth answering. They are far below the dignity of the question under discussion.—*Ingersoll Catechised*, page 8.

Is it "below the dignity of the question" to reprove a man for misrepresentation?

Is it not "below the dignity" of even an infidel to "contradict" himself so many times?

Are not these questions "worth answering?"

INGERSOLL.

You see I am not trying to answer individual ministers. I am attacking the whole body of superstition. I am trying to kill the entire dog, and I do not feel like wasting any time killing fleas on that dog. When the dog dies, the fleas will be out of provisions, and in that way we shall answer them all at once.—*Ingersoll Catechised*, page 9.

Did truth ever "die" because it was "attacked" by falsehood?

"Truth crushed to earth will rise again,
The eternal years of God are hers;
Whilst error, wounded, writhes in pain
And dies amid her worshippers."

The "dog" is still alive, and well—not a scratch on him. He has lived longer now than many other "dogs" who barked much louder than he, and he will live forever. Ingersoll complains that we attack him instead of his arguments. Do we attack him because we riddle his assertions? Ingersoll may be a very congenial man, kind in his family and honest so far as dollars and cents are concerned; but we are obliged to trace his statements in reference to the Bible to one of two sources: ignorance, or intentional misrepresentation. If made in ignorance, would it not be advisable

to cease lecturing and writing against the Bible until better acquainted with its contents? If made designing to deceive, he is guilty of base falsification, and is unworthy of the confidence of the public. Should a man make as many misrepresentations concerning any other book or fact, his testimony would not be credited.

LXII.

CONCLUSION.

Christianity and Infidelity cannot both be true. Suppose as christians we should realize at last that we are mistaken. Then if Ingersollism is true, we are as safe as infidels are. But suppose Ingersollism is false, and the Bible is what it claims to be, what, then, will be the destiny of the unbeliever? Granting for a moment the possibility of the falsity of Revealed Religion, is it not better to err on the safe side? Is there any "crime" in worshipping God? Is it a sin to invoke his blessing upon our heads? Would the infidel prevent the christian plucking flowers on the hillsides of Revelation lest they should at some time wither in his hand? But why reason thus since it has been settled ages since that unbelief leads to destruction and faith in Christ to Life Eternal?

INGERSOLL.

Over the vast plain called life we are all travelers, and not one traveler is perfectly certain that he is going in the right direction.—The Gods, (Individuality,) page 177.

Does he not here again undermine himself? Would he have us leave what he considers an orthodox uncertainty for an infidel uncertainty? Is one uncertainty any better than another uncertainty? If he is not "perfectly certain he is going in the right direction," would he have us go with him on an unknown road? Would he have us abandon the "we know" of the Bible for his "I don't know" of Atheism? As soon ask one who has been drinking at a crystal stream to turn from it and slake his thirst from some stagnant pool. Ingersoll often saws off the limb on which he is sitting under pretense of pruning the tree. He repeatedly destroys the foundation of his own philosophy, and then desires Christian people to come over and sit down with him amid the desolate ruins. In the language of Nehemiah, let every true believer reply :

I AM DOING A GREAT WORK, SO THAT I CANNOT COME DOWN.—*Neh. vi., 3.*

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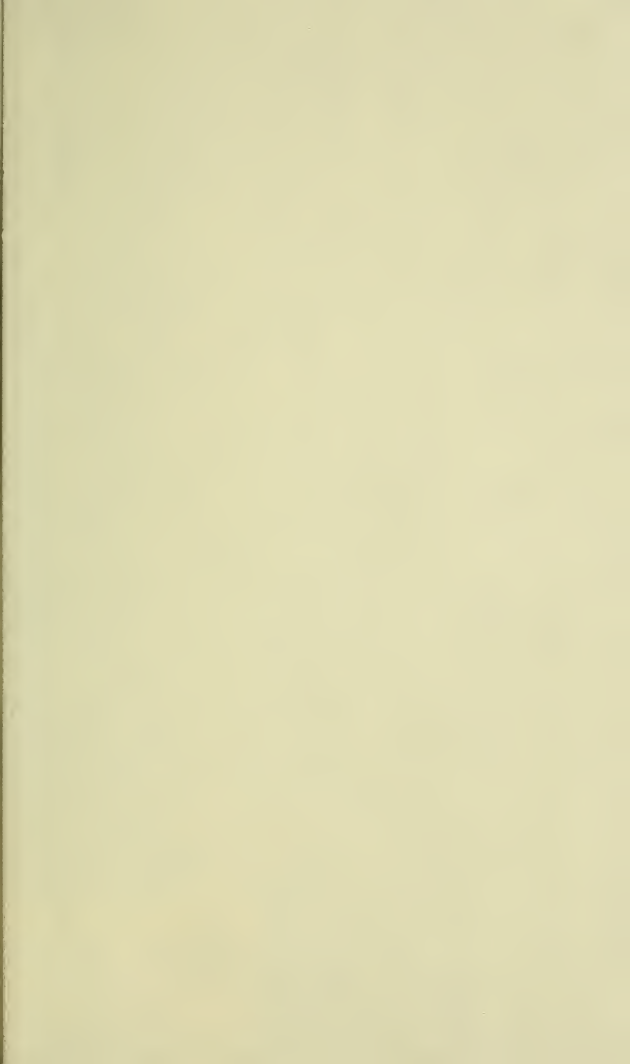
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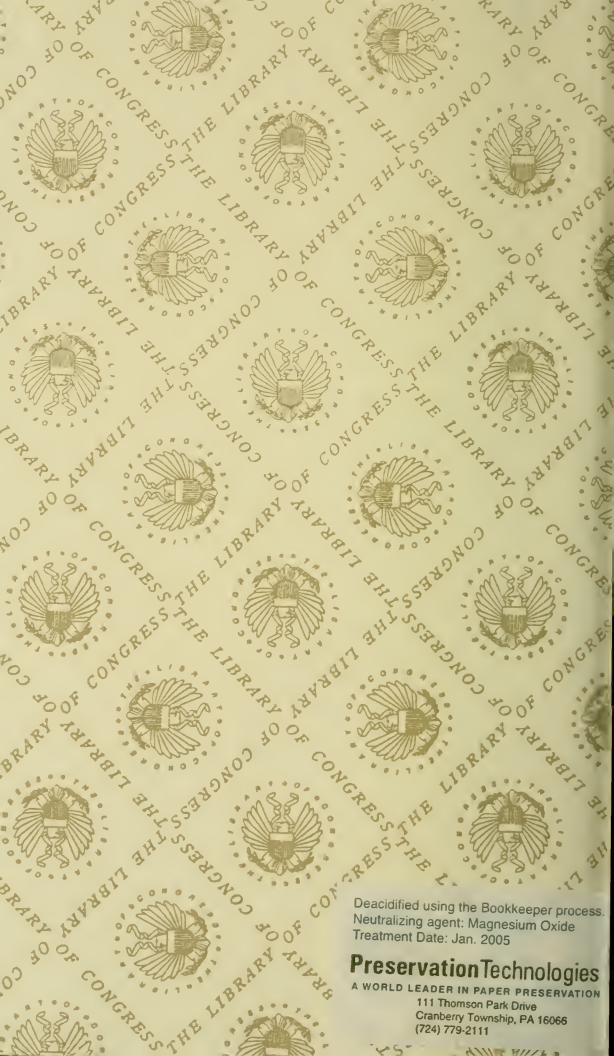
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